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ST. PAUL'S EPISTLES

TO

COLOSSÆ AND LAODICEA

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TO
COLOSSÆ AND LAODICEA

THE EPISTLE TO THE COLOSSIANS
VIEWED IN RELATION TO
THE EPISTLE TO THE EPHESIANS

WITH INTRODUCTION AND NOTES
BY
JOHN RUTHERFURD, B.D.
RENFREW

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WAKING CATALOG
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TO

M. R.

He triumphed upon the cross (Col. ii. 15).

If ye then be risen with Christ, seek those things which are above (Col. iii. 1).

PREFACE

An attempt is here made to trace the unity of thought and feeling and even of verbal expression pervading the epistle to the Colossians and that to "the Ephesians," and also to show that the latter is really the epistle to Laodicea. The epistle to Colossæ is rightly recognised as "one of the hardest of St. Paul's writings," or, as Bishop Ellicott long ago called it, this "profound and difficult epistle." To the commentaries of Abbott, Bishop Barry, Lukyn Williams, and above all of Bishop Lightfoot, every one desirous of intelligently reading the epistle must not only be most deeply indebted, but ought also to express that obligation. The authorities referred to on p. 71 may be seen in the larger commentaries.

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ST. PAUL'S EPISTLES TO COLOSSÆ AND LAODICEA

I

THE CHURCH AT COLOSSÆ

In "the Phrygian country," in the proconsular province of Asia, and about a hundred miles from the mouth of the Mæander, one of the principal tributaries of that river joins it, the Lycus. The valley of the Lycus is bounded on the north by a range of mountains with no recognised name, but which Sir William Ramsay,[1] for want of a better name, terms the mountains of Mossyna; and on the south by Mount Cadmus. Here in this valley were the three cities of Laodicea, Hierapolis, and Colossæ, so close to one another that a traveller on foot could visit them all in a single day. Under Mount Cadmus Laodicea was situated, and only five or six miles to the north and on the other side of the Lycus there was Hierapolis, both of them important cities.

[1] *The Cities and Bishoprics of Phrygia*, vol. i. p. 3.

About ten miles eastward farther up the valley there stood Colossæ. From Laodicea to Colossæ is a distance of five miles as the crow flies, though ten by road.[1] The ruins of Colossæ are 167 miles from Smyrna by railway. Like Laodicea, Colossæ stood on the great highway from the western coast to the Euphrates valley, the most important route of commerce and intercourse in the eastern part of the Roman Empire.

In the seventh or eighth century the population, under the pressure of the raids of the Saracen armies, gradually left Colossæ and settled on a new site under the castle of Khonai, a fortress three miles farther south in a lofty position on the slope of Mount Cadmus. The territory of Colossæ rose again to importance, but it was finally overthrown in the Turkish conquest in the eleventh century,—that "process of bleeding to death whereby the Turks destroyed the Byzantine civilisation and empire."[2] Khonai is the Byzantine representative of Colossæ. It is interesting that the population of Khonai—which is only a village—is still half Christian, notwithstanding the dominant Mohammedanism of the surrounding region. There is also a small Greek settlement

[1] See map of the Lycus valley founded on the Ottoman Railway survey in Ramsay's *Church in the Roman Empire before 170 A.D.*, p. 472.

[2] *The Cities and Bishoprics of Phrygia*, p. 15.

at Denizli, embowered in gardens and verdure, the modern representative of Laodicea. Hierapolis is now deserted, and "a small Turkamen village on the plain below the site of the city is now the only sign of human life about it."[1]

To the north-west of Colossæ, Laodicea, and Hierapolis, were Philadelphia and Sardis, on the highway to the coast. The road divided at or near the latter city, one branch leading to Smyrna and the other to Ephesus, the chief city of Asia.

Thus there was not only a geographical affinity between these cities, but also a community of feeling in political and intellectual matters, and much social intercourse and interchange of thought. This community of interest, as we shall find from the apostle's letters, greatly influenced Christian thought and conduct, and heretical thought and conduct too, in the churches in the valley of the Lycus.

Laodicea, Hierapolis, and Colossæ appear to have received the gospel at the same time; it was evidently St. Paul's friend and fellow-labourer Epaphras who was the first to evangelise all three cities. Paul had lived for the space of three years in Ephesus (Acts xx. 31). Whether he

[1] *The Cities and Bishoprics of Phrygia*, p. 27.

then carried the gospel to any other towns in Asia we do not know, but his personal influence throughout the whole province must have been very great, for we are told that during his residence in Ephesus all they which dwelt in Asia heard the word of the Lord, both Jews and Greeks (Acts xix. 10); and when he wrote to the Corinthians he used the words, "the churches of Asia salute you" (1 Cor. xvi. 19), showing that Christian communities existed in other places in Asia as well as in Ephesus. The report of his life and work for those three years would spread widely; and in regard to the wide extent of his influence, we know that on the occasion of the riot in Ephesus, Demetrius could allege "not only at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people" (Acts xix. 26).

Strangers from all the cities and villages of Asia were accustomed to visit the great metropolis of their province, and there they doubtless learned many details about the apostle as well as about the gospel which he proclaimed. A report of these things more or less accurate could not but reach the cities of the Lycus. Philemon, *e.g.*, was a Colossian who probably came in contact with St. Paul in Ephesus, for it is apparently implied in Philem. ver. 19 that he had been

converted by the apostle, to whom he owed his own soul.

But Paul did not himself carry the gospel to Laodicea and Colossæ, and neither had he ever been in those cities, for he tells us (Col. ii. 1) that the Christians of those two churches were among those who had not seen his face in the flesh.

There is no record of the exact date when these churches were founded, but at the time when the Epistles to the Colossians and the Ephesians and to Philemon were written they do not seem to have had a long history. The date was probably not earlier than about 55–57 A.D., the time of the apostle's residence in Ephesus.

Epaphras, who was a Gentile Christian,—for he is distinguished from St. Paul's fellow-workers who are of the circumcision (Col. iv. 11, 12),—was the preacher through whose ministry the Church in Colossæ was founded. The Colossian Christians "heard and knew the grace of God in truth even as they learned of Epaphras" (Col. i. 6, 7). The fact that Epaphras was at Rome with St. Paul himself at the time when the epistle was written suggests that he stood to the apostle in the relation of a disciple. And St. Paul recognises that the gospel proclaimed by Epaphras was genuine and true in every

way, in statement and in result, and requiring no correction.

Epaphras had not only been the first to evangelise in Colossæ, but had evidently carried the gospel to Laodicea and Hierapolis also, for St. Paul bears witness (Col. iv. 12, 13) to the fervency of his love and of his prayers in behalf of the churches in all three cities. Philemon, and probably Archippus, had done much for the Colossian Church, and Nymphas for that in Laodicea (Col. iv. 15), but it was Epaphras who felt the care of all the churches not only in Colossæ, but also in Laodicea and Hierapolis.

The progress of the Colossian Church was for some time satisfactory. Paul gave thanks to God when he heard of their faith in Christ Jesus, and of their love to all the saints and of their hope of the heavenly inheritance. Their lives were such as the lives of Christian men ought to be, for the gospel bore fruit among them and continued to increase. They had yielded themselves to the power of the Holy Spirit and they had experienced His love, for Epaphras had declared to the apostle not only the story of their conversion, but also their love in the Spirit (Col. i. 3–8).

The Church at Colossæ had been gathered

chiefly from among the heathen. There may have been Jewish converts among them, but these were in the minority; the Church as a whole was of the uncircumcision (Col. ii. 11).

Among the principal members of the Church were Philemon and his wife Apphia. Philemon was evidently a man of wealth and influence. He owned the slave Onesimus, and he also had a house sufficiently large to serve as the place of assembly for the Church. He seems also to have been noted for the hospitality which he dispensed.

In the Church at Colossæ, while Epaphras was with St. Paul at Rome, Archippus was minister. A message is sent to him (Col. iv. 17), "Take head to the ministry which thou hast received in the Lord, that thou fulfil it," and in the apostle's salutation to Philemon the name of Archippus is joined with those of Philemon and Apphia. But previous to that time, and from the founding of the Church in Colossæ, Epaphras had exercised the functions of the ministry there. He is spoken of by the apostle not only as his dear fellow-labourer, but also as having been a faithful minister of Christ in his work for the Colossian Church (Col. i. 7).

II

THE OCCASION OF THE WRITING OF THE EPISTLE

The occasion of the writing of the Epistle to the Colossians was that during St. Paul's first Roman imprisonment — the two whole years mentioned in the closing verses of the Acts of the Apostles, or immediately succeeding that time, and while the apostle was still a prisoner, Epaphras arrived on an important visit to St. Paul. He had come a long journey by land and sea, from Colossæ to Rome, and he brought news of the founding of the Church in Colossæ, as well as of the state of matters there.

The news was of such a kind as to cause various emotions to arise in the apostle's mind. On the one hand, he thanked God that the people of that city had received the gospel, and that the Christian brethren there showed by their mutual love and other fruits of righteousness how genuine their faith was. But, on the other hand, he was deeply grieved to learn that the Church there had been attacked by a form of false teaching which at that time was in great measure peculiar to the Colossian Church. Epaphras, feeling himself unable single-handed to cope with the sophistries of

the false teachers, had come to Rome to report the whole state of affairs to St. Paul.

The apostle felt that there was a call for action, and this not merely because of his interest in the work of the gospel in general, but also on account of the geographical position of Colossæ. It was quite near to other important cities where there were Christian Churches; it was in the same province as Ephesus, the former scene of his labours. Anything that went wrong in any of the Churches in Asia would of necessity influence the others. The news from Colossæ was so serious that there was need of something being done, and for this reason the Epistle to the Colossians was written. The purpose which pervades it from beginning to end is to establish a correct understanding of the gospel as against the philosophy, falsely so called, of the innovators. He wrote it out of a full heart, with indignation against error, with much affection to the Church at Colossæ, and with heart-devotion to Christ, whose bond-slave he was.

The immediate occasion for the despatch of the epistle was that Onesimus was about to travel to Colossæ. Onesimus was a slave who had in some way defrauded his master, Philemon, and who then ran off from the city. After finding his way to Rome, where evil men tended to flock as

to a common centre, as Tacitus tells us, Onesimus came in contact with St. Paul, and was converted through his instrumentality ("my child whom I have begotten in my bonds," Philem. ver. 10). His services to the apostle in Rome had been very acceptable, and St. Paul would gladly have kept him with him, but as this would have been wrong without the consent of Philemon he sent Onesimus back to his master in Colossæ, and, in order to facilitate his reception on his arrival there, he wrote the Epistle to Philemon, which he gave Onesimus to carry with him. At the same time, he availed himself of this opportunity of writing to the Church in Colossæ, and he entrusted the epistle to the Church in that city to the joint care of Onesimus and Tychicus, "the beloved brother and faithful minister and fellow-servant in the Lord" (Col. iv. 7, 9). Tychicus was also the messenger to whom the apostle committed the carrying of the circular letter now known as the Epistle to the Ephesians (Eph. vi. 21), for our Epistle to the Ephesians seems really to be the Epistle to the Laodiceans, the letter sent to Laodicea, and which St. Paul instructs the Colossians to read after procuring it from Laodicea (Col. iv. 16). After Tychicus had delivered a copy of it to the Church in Laodicea, he was, with Onesimus as his companion, to go on to Colossæ

with the epistle to the Church there, while Onesimus was entrusted with that to Philemon. So close and intimate is the connection between those three epistles, written as they were at the same time, overflowing with deep thought, couched in language which to a large extent is similar, and conveyed by the same messengers.

The date of the epistle is fixed by those considerations: it was written in captivity (Col. iv. 3, 18), at the same time as the Epistles to Philemon and to the Ephesians, at Rome, about 63 A.D. When it was written the apostle was surrounded by friends,—Epaphras, Mark, Aristarchus, Demas, Luke, and Jesus who was called Justus. He was then looking forward with strong hope that a verdict would be given by the emperor in his favour, so that he proposes to pay a visit to Colossæ, and asks Philemon to prepare him a lodging (Philem. ver. 22).

In view of the date of the epistle, it is interesting to learn that only three or four years after this time the three cities, Laodicea, Hierapolis, and Colossæ, were temporarily destroyed by an earthquake, about 66 A.D.

III

THE FALSE TEACHING

We have seen that the apostle was deeply moved when he heard of the events at Colossæ, —how false teachers were subverting the souls of the Christians there. His method of dealing with the heretical teaching is noteworthy. He does not, as in the Epistle to the Galatians, merely send his salutation and then at once proceed to lay bare the evil which grieved him. What he does is this, he thanks God for the founding of the Church at Colossæ, for the faith, the love, the hope of the Christian believers. Then he sets before them Christ under a threefold aspect. First, Christ is He who created all things; second, He who preserves all things, He in whom all things hold together; and third, He who has reconciled all things. This glorious Creator, Upholder, Redeemer is He in whom Christians live: once we were enemies and alienated in our minds by our evil deeds, but now God has reconciled us to Himself by Christ, by Christ's death for us on the cross, and thus He will present us holy and without blemish and unreprovable before Him if we continue steadfast in the faith of the gospel. For Christ is all and in all; our life now

on earth is hid with Christ in God, and when Christ shall come again, then we shall appear with Him in glory. The Christian is one with Christ: he is buried by baptism into Christ's death: he is risen with Christ; therefore let him seek the things that are above where Christ is seated at the right hand of God. And for this reason, and in this new power of the living Christ, let the Christian mortify every sin, and whatever position in life he may occupy, let him do everything with a view to the glory of God, in singleness of heart serving the Lord, and seeking to please Him. All the duties of life are to be performed with this aim and in this strength.

Such is the scope of the epistle in its positive teaching, and it is from this standpoint that the false teaching is both described and overthrown. The brethren in Colossæ had been brought into contact with philosophical and theological speculations, which the apostle terms "vain deceit," "false reasoning in plausible speech." The false teaching, he tells us, rested on human tradition; it had the appearance of wisdom, for it was a philosophy (Col. ii. 8). He therefore warns them against the deceit of the false teachers which worked through this philosophy, for their teaching, so far from being true wisdom, was nothing but "the rudiments of the world," rudimentary

teaching, ceremonial requirements of Jewish and heathen tradition minutely set forth and fortified by specious arguments. This teaching was not only empty of all moral power, but it led directly to anti-Christian asceticism, practising severity towards the body as a means of perfection. It was a self-chosen religious service, visionary, ascetic, and ritualistic.

In all these religious requirements the false teachers were vainly puffed up by the mind of the flesh (Col. ii. 18). Observances such as these were not the result of the enlightening and cheering guidance of the Holy Spirit. This false teaching was concerned with the necessity of circumcision, the distinction of meats and drinks, the obligation of new moons and Sabbaths. It inculcated humility, a humility which was self-conscious and therefore false and worthless. It also directed men to worship angels, to choose the angelic host or some of them as mediators rather than appeal directly to God; it led them to expect visions, and to pore over the baseless fabric of their mystic and theosophist speculations.

Now all these things, whether derived from Jewish or heathen sources, were "elements of the world," ceremonial precepts and prohibitions; and from all these principles and practices Chris-

tians were set free when they became believers and were baptized into Christ's name.

There is a considerable resemblance and affinity between these teachers at Colossæ and the Judaisers in the Galatian churches. Both parties inculcated practices which were "rudiments of the world." This phrase occurs in both epistles; cf. Col. ii. 20 and Gal. iv. 3–9.

St. Paul lays emphasis on the fact that in Christ Christians already possess the truth, "all wisdom and spiritual understanding," and also that all the treasures of wisdom and knowledge are hidden in Him (Col. ii. 3); for the false teachers had claimed to be able to lead their disciples to the true philosophy, the true wisdom, a wisdom, however, in which Christ was not all and in all, but occupied a subordinate position. In support of their teaching they appealed to visions which they alleged they had seen (Col. ii. 18); their knowledge of the spirit world, so they contended, led them to worship the angels as mediators, and in this they called on their disciples to follow them. Thus according to their system Christ did not occupy the one essential position as the only Redeemer.

In practical Christianity differences of opinion about meats and drinks, about herbs and flesh, and on many other subjects, may be allowable.

The "weak brethren" in the Church at Rome (Rom. xiv.) were to be borne with, and were not to be condemned. But the false teaching at Colossæ was a different matter. In it St. Paul saw a spirit which was foreign to Christianity and hostile to it, a system in which there was no need either of redemption or of Christ at all.

The false teachers therefore were theosophists who taught a higher knowledge or wisdom, a dualistic philosophy, and who claimed to have visions on which they based the worship of angel mediators, which of course is simply a form of polytheism; they were also ascetics, and at the same time preached a compliance with Jewish ritualism in such observances as circumcision, new moons and Sabbaths, the distinction of meats, as well as in other details.

The Colossian false teaching was thus an eclectic system, partly Jewish and partly heathen; its chief feature being that it sought to find angelic powers intermediate between mankind and the unapproachable God: and for its purposes it seems to have used terms and forms of philosophical thought current at that time in Phrygia and in Asia generally. It was a semi-Gnostic speculative system.

In such a scheme as this at Colossæ that

which is essential for the worshipper is to accumulate merit for himself by his own religious observances, ascetic, ritualistic, or otherwise, and also to secure the favour of the angelic mediators, or at all events to know how to avoid their evil influences. Such a system has no need of Christ, and is in no sense Christian. To tolerate it was impossible: to guard the Christian Church against it was imperative, for it was no mere discussion about touching and tasting things, but the false teaching struck at the very heart, it did not hold fast the Head, it degraded Christ both in His person and in His work; it was disloyal to Him.

The error at the root of the false teaching was that it regarded God and matter as antagonistic, God so pure that He could have no communication with matter, which was, so they taught, inherently evil. How then did creation itself come about? According to this teaching, or at all events according to its development not long after St. Paul's lifetime, the creation and government of the world are the work of æons or angels, a series of intermediate beings to whom worship should be offered. Evil accordingly is not the action of the human heart in its self-will refusing to accept and obey the holy and loving will of God, but is inherent in the substance of our bodies, and salvation simply means the

accumulation of merit by means of rigid ascetic discipline—the system prevailing to the present day in Buddhism and in Hindu religion, as well as in various corrupt practices in the Christian Church.

Both of these errors, the theological error and the practical error, arise from a false view of God and of His relation to the universe, and the corrective of both is the Christ of the gospel, Christ as He is presented by St. Paul in this epistle, the Creator of matter in all its countlessly diversified forms, Christ the Upholder and Preserver in whom the universe holds together, Christ the Redeemer, for God has reconciled all things to Himself, all things both in heaven and on the earth, by the blood of Christ's cross. The true and only solution of both the theological and the practical error is Christ, Creator, Upholder, Reconciler, Christ in the heart, Christ giving to the believer who loves Him, victory over sin.

The Christian who grasps the true conception of the person and work of Christ receives from Him, in union with Him in His death, in His resurrection, and in His present life and victory, the reality of that separation from sin which was foreshadowed by circumcision, and a deliverance from sin and a victory over it in heart and in life, which no one but the living Christ can give. In the light of these facts the attractiveness and

necessity of angelic mediators or of outward observances for the attainment of purity alike disappear.

IV

RELATION TO THE EPISTLE TO THE EPHESIANS

The false teaching at Colossæ owes its importance to the fact that it was the occasion of St. Paul giving to the Church there a detailed statement of the person and work of Christ. This is the subject principally treated in the epistle, and the treatment is a positive one, and not merely for the purpose of negativing the erroneous statements of the false teaching. He shows the majesty of the nature of Christ: the thought is closely akin to that in the Gospel of John. He sums up the doctrine of the person and work of our Lord as He by whom all things in the heavens and upon the earth have been created (Col. i. 16), He in whom all things consist or hold together (i. 17), and He by the shedding of whose blood upon the cross all things upon the earth or in the heavens have been reconciled to God (i. 20). Such is the subject treated in the epistle, the person and work of Christ and His relation to the Father, what He is to us, and our practical duties in life in

obedience to Him. Christians must lead their lives in a heavenly manner and conformably to the new life. The old man is to be put off with his deeds and the new man is to be put on with all righteousness and purity and love; all springing from what Christ is and from our union to Him.

But in Ephesians the principal subject is Christ's relation to the Church. When the apostle mentions the Jewish ceremonial law he speaks of it as a hindrance to the realisation of the Church, a middle wall of partition between Jew and Gentile which is now removed in Christ, so that "both" are now one body in Christ. And similarly, when he speaks of the duties of husband and wife, he enforces these by the fact that this relationship is a figure of that between Christ and the Church; "this mystery is great, but I speak in regard of Christ and the Church" (Eph. v. 32).

In Colossians he does not speak of the Church and its privileges with the same emphasis and prominence, but lays clearly before his readers the great facts concerning Christ and His relation to the Father, and how no ceremonial law, Jewish or otherwise, can be permitted to come between the soul and God.

In the Ephesian epistle there is the completeness and what might be almost called the mystic

calm of a single meditation on the one great idea of the glory of God in the Church, that in His eternal counsel it was predestinated and chosen in Christ, that Jew and Gentile are one in Christ, by Him they both have access by one Holy Spirit unto the Father; that all divisions which separated men from one another and from God are broken down, and that Christians everywhere are being built up into an holy temple in the Lord, built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone. Thus they are one body, animated and controlled by the one Spirit and brought nigh to the one Lord, the one God and Father of all. And therefore the apostle prays that they may increase in a fuller knowledge of these things, and that this may be theirs through the indwelling of Christ by faith in their hearts, so that they may be able, with all the saints, to know the love of Christ, which passeth knowledge.

He then sums up these doctrines (ch. iv.) and beseeches them to walk not in vanity and darkness and alienation from God as the heathen do, but as those in whom the new life holds sway, who have learned Christ and are growing into His image. No place must be given to sin, and in all the social relations Christian men must live in Christ's power and in virtue of His

enabling grace. The unity of all with God in the Lord Jesus Christ is the magnificent conception of the Ephesian epistle.

In Colossians, on the other hand, there is a far greater abruptness and vehemence, not so much the calm of a meditative contemplation of the love of God in Christ, as a force which pours itself out in a declaration of the truth of the gospel, modified and directed continually by the remembrance of pressing dangers and pressing needs, and showing an intensity of feeling akin to what we find in Galatians, where he exclaims, "O foolish Galatians, who hath bewitched you?" With a similar intensity St. Paul shows his deep anxiety for the steadfastness of the Colossians in the simple truths of the gospel against the subtle allurements of a philosophy and vain deceit whether of Jewish or heathen origin. One of the marked features of the epistle is that it is by a positive statement of what the truth is, that he overthrows the opposing heresy. The great declaration of the epistle is that of the majesty of the person and work of Christ, that He is the image of the invisible God, the first-born of God and before all the creatures, by whom, in whom, for whom all things were created in heaven and on earth, and in whom all things consist and by whom all things are reconciled

to God; that Christ is absolutely superior to all angels, who, however glorious, are only creatures of God, created and upheld by Christ. Christ is essentially and eternally God, the author of all physical and spiritual creation. "In the Ephesians the Church is the primary object, and the thought passes upwards to Christ as the Head of the Church. In the Colossians Christ is the primary object, and the thought passes downwards to the Church as the body of Christ" (Rev. W. Sanday D.D.). "Called out by one of the changeful phases of a pretentious but transitory error, it remains to us an imperishable treasure. We cannot doubt that till the end of time it will have fresh force of special application, as ancient forms of error recur with more or less of variety of outward aspect, and in their constant changes, developments, and antagonisms stand in significant contrast with the unchanging gospel" (Bishop Barry).

The relationship between the epistles is not only one of thought, but extends even to similarity of words and phrases, and this in so many instances as to be quite astonishing. A comparison of the terms employed in the two epistles furnishes us with a remarkable instance of the strength and the versatility of the mind that indited them. The fact that nearly all—nine-

tenths at least—of the words used in Colossians are found in Ephesians also, while the thought is in no sense a repetition, is so striking that it can be seen only by comparing the two epistles word by word. Then we acknowledge the justice of Professor Hort's remarks (see "Epistles to Colossians and Ephesians" in the *Temple Bible*): "The only key to the intricacies [of resemblance and difference] is the supposition that the two are the work of one author, who, in the corresponding parts of both, was setting forth the same leading idea needing to be modified in range and proportion in accordance with special circumstances, and to be variously clothed with language accordingly. In this case we can hardly speak of one as prior to the other; both might be the products of the same state of mind. Practically they were written together. The more closely we scrutinise those parts of these epistles which resemble each other, the more we find the stamp of originality and freshness on both." These sister epistles are the independent but contemporaneous composition of the same author.

Westcott (*Ephesians*, p. xlvi) quotes the following accurate description: "It is difficult indeed to say, considering the patent coincidences of expression in the two epistles, whether the points

of likeness or of unlikeness between them are the more remarkable. No one can doubt that either one epistle was an intentional copy of the other or else that both were written at very nearly the same time by the same author. It is when we are considering the doctrinal substance of the epistles that the latter conclusion forces itself upon us most irresistibly as the true one. These two letters are twins singularly like one another in face, like also in character, but not so identical as to be without a strongly marked individuality" (Davies, *The Epistles of St. Paul to the Ephesians, the Colossians, and Philemon*, p. 7).

The great number of verbal coincidences between the two epistles is intelligible only by the supposition that the second of them—whichever it was is unessential—was written while the apostle's mind was full of the thoughts and expressions which he had used in the other. Of Colossians the only portions to which there are no parallels in Ephesians are the polemical section in the second chapter and the greetings with which the epistle ends. In no sense is either epistle a paraphrase or compilation formed from the other. In many instances the parallel passages lie scattered up and down in a wholly different order and connection of thought.

V

AN ANALYSIS OF THE EPISTLE

I. Introduction—

I. 1, 2. Opening salutation.
3–8. Thanksgiving for their reception of the gospel.
9–13. The apostle's prayer for them.

II. Doctrinal—

I. 14. Christ our Redeemer.
15. The image of God.
16, 17. Head of creation.
18. Head of the Church.
19. In whom the Fulness dwells.
20–22. To Him we owe our reconciliation.
23. And to Him therefore we should stand fast.
24–II. 5. The apostle in his anxiety for the Colossians appeals to them, showing the riches of the glory of "this mystery," and pleading with them not to be beguiled.

III. Polemical—

II. 6–12. The Colossians are affectionately besought to cling to Christ, and are directly warned against the false teachers: because in Christ they have far more than the false teachers can ever give; Christ is superior to all spiritual powers.
13, 14. Ordinances, Christ has done away.
15. And over principalities and powers He has triumphed.
16–19. Therefore the Colossians must not submit either to ceremonialism or to angel-worship.

AN ANALYSIS OF THE EPISTLE

III. Polemical (*continued*)—

II. 20–III. 4. They have died with Christ to ordinances and in Him they are risen to a heavenly life. Their life is hid with Christ in God.

IV. Hortatory—

III. 5–IV. 6. Because Christ is their life all evil passions must be killed, and all the graces of the Spirit must be put on: and all domestic and other duties must be fulfilled "in the Lord" and with the view of pleasing Christ.

V. Personal—

IV. 7–9. Fuller explanations to be given by Tychicus.
10–15. Salutations.
16, 17. A message.
18. Farewell.

The following "Table" is by Bishop Barry in *A New Testament Commentary for English Readers*, edited by Bishop Ellicott.

EPHESIANS AND COLOSSIANS

(In this table whatever is common to the two Epistles is printed in ordinary type, and whatever is peculiar to each in italics.)

Epistle to the Ephesians.	Epistle to the Colossians.
I. Doctrinal Section.	I. Doctrinal Section.
1. (*a*) Salutation (ch. i. 1, 2).	1. (*a*) Salutation (ch. i. 1, 2).
(*b*) *Doxology and thanksgiving for the divine election* (ch. i. 3–6).	
(*c*) Prayer and thanksgiving for them (ch. i. 15–18).	(*b*) Prayer and thanksgiving for them (ch. i. 3–5, 9–12).
	(*c*) *Special reference to the teaching of Epaphras and its effect* (ch. i. 6–8)

Epistle to the Ephesians (*continued*).	Epistle to the Colossians (*continued*).
2. (*a*) Declaration of the "gathering up of all in Christ," of His universal mediation for Jew and Gentile, and His headship over the Church which is His body, the fulness of Him who filleth all in all (ch. i. 7–14, 19–23).	2. (*a*) Declaration of the universal mediation of Christ and His headship over the Church *and over all created being* (ch. i. 13, 14, 18–22).
(*b*) *Fuller declaration of the union of Jew and Gentile in one covenant and temple, on sole condition of faith in Christ* (ch. ii. 1–20).	(*b*) *Declaration of the true Godhead and creative power of Christ* (ch. i. 15–17).
(*c*) The commission to St. Paul of the mystery *of the calling in of the Gentiles*, once hidden, now revealed to men and angels (ch. iii. 1–13).	(*c*) The commission to St. Paul of the preaching of the mystery, once hidden, now revealed, "*which is Christ in you the hope of glory*" (ch. i. 23–29).
(*d*) *Prayer that they may know that which passeth knowledge, by the indwelling of Christ, and be filled to the fulness of God* (ch. iii. 14–21).	(*d*) *Special warnings against peculiar forms of speculative error and practical superstition, drawing them from Christ and obscuring His sole mediation and true Godhead* (ch. ii. 1–23).

AN ANALYSIS OF THE EPISTLE

Epistle to the Ephesians (*continued*).	Epistle to the Colossians (*continued*).
3. Summary of Doctrine.	3. Summary of Doctrine.
(*a*) *The unity of the Church in God.*	*The unity of the soul with Christ, in which it is risen and exalted to heaven in Him* (ch. iii. 1–8; comp. Eph. ii. 5, 6).
(*b*) *The diversity of gifts.*	
(*c*) *The one object of all, personal and corporate edification* (ch. iv. 1–16).	
II. Practical Section.	II. Practical Section.
1. (*a*) General exhortation to put off the old man and put on the new *by learning Christ and being taught in Christ* (ch. iv. 17–24).	1. (*a*) General exhortation *to mortify our earthly members*, to put off the old man and put on the new (ch. iii. 5–11).
(*b*) Warning against various sins, *as breaking unity with man* (ch. iv. 25–30).	(*b*) Warning against various sins *as unworthy of the "elect of God"* (ch. iii. 5, 8, 9, 13–17).
(*c*) *Special warnings against bitterness, against impurity and lust, and against reckless excess and drunkenness* (ch. iv. 31–v. 21).	
2. Human Relationships.	2. Human Relationships.
(*a*) Wives and husbands (ch. v. 22–33) (*the sacredness of marriage as a type of the union between Christ and the Church*).	(*a*) Wives and husbands (ch. iii. 18, 19).

Epistle to the Ephesians (*continued*).	Epistle to the Colossians (*continued*).
(*b*) Children and parents (ch. vi. 1–4).	(*b*) Children and parents (ch. iii. 20, 21).
(*c*) Slaves and masters (ch. vi. 5–9).	(*c*) Slaves and masters (ch. iii. 22–iv. 1).
3. Conclusion.	3. Conclusion.
(*a*) *Exhortation to put on the whole armour of God* (ch. vi. 10–17).	
(*b*) Request for their prayers (ch. vi. 18–20).	(*a*) Request for their prayers (ch. iv. 2–6).
(*c*) Commendation of Tychicus (ch. vi. 21, 22).	(*b*) Commendation of Tychicus *and Onesimus* (ch. iv. 7–9).
	(*c*) *Salutations from the brethren* (ch. iv. 10–14).
	(*d*) *Message to Laodicea and Archippus and direction as to the Letter from Laodicea* (ch. iv. 15–17).
(*d*) "Peace be to the brethren." "Grace be with all them who love our Lord Jesus Christ in sincerity" (ch. vi. 23, 24).	(*e*) "Remember my bonds. Grace be with you" (ch. iv. 18).

VI

ST. PAUL'S EPISTLE TO THE LAODICEANS

In Col. iv. 16, St. Paul writes, "And when this epistle hath been read among you, cause that it be read also in the church of the Laodiceans, and that ye also read the epistle from Laodicea." What was or what is this epistle?

The words may mean—

(1) a letter written by the Laodiceans;

(2) an epistle written by St. Paul from Laodicea;

(3) an epistle written to the Laodiceans and to be procured from them by the Colossians.

First. The words may mean a letter written by the Laodiceans. But it is sufficient to refer to how the apostle enjoins the Colossians to procure and read "the epistle from Laodicea." How could a command of this kind be given in reference to an epistle written by third parties? How could it be known that a copy of it had been made by the Laodiceans before dispatching it? or even that the Laodiceans would be willing to give a copy of it to the Colossians? The suppositions involved by this hypothesis are incredible.

Besides, the whole context regards the Epistle to the Colossians and "that from Laodicea" as companion epistles of which the two churches are to make an interchange, so that each church is directed to read both.

Second. An epistle written by St. Paul from Laodicea. And here a choice of four epistles is offered to us—1 Tim., 1 Thess., 2 Thess., and Gal.

But in the case of these epistles the probability is that every one of them was written elsewhere than from Laodicea. For at the time when he wrote to Colossæ he was a prisoner in Rome, and for this reason alone it was impossible that he could at any recent date have written any epistle from Laodicea. But his own statement (Col. ii. 1) is that those in Laodicea had not seen his face in the flesh. As he had never been in Laodicea he could not have written any epistle from that city.

Third. An epistle addressed to the Laodiceans

(α) by some person other than St. Paul. But the whole tone of the passage does not favour this interpretation in the least;

(β) by St. Paul, but that the epistle is lost. This is the ordinary explanation;

(γ) the apocryphal Latin epistle "to the Laodiceans." This spurious epistle has no

marks of authenticity: it is a mere compilation clumsily put together. Its general character is thus given by Lightfoot: it "is a cento of Pauline phrases strung together without any definite connection or any clear object. They are taken chiefly from the Epistle to the Philippians, but here and there one is borrowed elsewhere, *e.g.* from the Epistle to the Galatians. Of course, it closes with an injunction to the Laodiceans to exchange epistles with the Colossians. The apostle's injunction in Col. iv. 16 suggested the forgery, and such currency as it ever attained was due to the support which that passage was supposed to give to it. Unlike most forgeries, it had no ulterior aim. It was not framed to advance any particular opinions, whether heterodox or orthodox. It has no doctrinal peculiarities. It is quite harmless so far as falsity and stupidity combined can ever be regarded as harmless" (Lightfoot's *Colossians*, p. 282).

(δ) The only other alternative is that "the epistle from Laodicea" is an epistle to the Laodiceans from St. Paul himself, which he directs the Colossians to procure "from Laodicea," and that it is the epistle known as "the Epistle to the Ephesians."

The apostle, then, had written an epistle to

Laodicea, a city which he had twice already named in the Epistle to the Colossians: "For I would that ye knew what great conflict I have for you and for them at Laodicea" (Col. ii. 1); "Salute the brethren which are in Laodicea and Nymphas (or Nympha), and the Church which is in his (or her) house" (iv. 15). There is no notice of Laodicea in any of the missionary journeys of St. Paul; and it is not elsewhere mentioned in the N.T., except in the opening chapters of Revelation.

Granted that the apostle wrote an epistle to Laodicea, what has become of it? Do we know nothing more of it now than is given in this reference to it in Colossians? The fact that it was by the apostle's express command to be communicated to, at least, two Churches, would make its disappearance and loss very strange.

But are we warranted in concluding that the epistle is lost at all? A statement of the facts of the case seems to show that we actually possess the epistle which was written to the Laodiceans, but only under a different name. The lines of evidence which lead to the conclusion that the so-called "Epistle to the Ephesians" was really written to the Laodiceans are these:

1. It is well known that the words "at

Ephesus" (Eph. i. 1), in the inscription of the epistle, are very doubtful. The R.V. reads in the margin, "Some very ancient authorities omit *at Ephesus.*" Among the authorities which omit "at Ephesus" are the Vatican and the Sinaitic MSS., the best and most ancient authorities we have.

Tertullian asserts that the heretics, *i.e.* Marcion, had altered the title "the Epistle to the Ephesians" to "the Epistle to the Laodiceans." But this accusation does not carry with it any doctrinal or heretical charge against Marcion in this respect. "It is not likely," says Moule (*Ephesians*, p. 25), "that Marcion was guilty here, where the change would have served no dogmatic purpose." And the fact that at that very early period, the first half of the second century, it was openly suggested that the destination of the epistle was Laodicea, is certainly entitled to weight, especially in view of the other fact which is of no less importance, that "at Ephesus" is omitted in the two great MSS. ℵ and B.

2. The "Epistle to the Ephesians" could not be primarily, at least, addressed to Ephesus, because St. Paul speaks of his readers as persons in regard to whose conversion from heathenism to the faith of Christ he had just recently heard:

"For this cause I also, having heard of the faith in the Lord Jesus which is among you, and which ye show toward all the saints, cease not to give thanks for you, making mention of you in my prayers "(Eph. i. 15). These words could not well be used, in the first instance at least, in regard to the Church in Ephesus which St. Paul himself had founded, and in regard to persons among whom he had lived for three years, and where he even knew personally "every one" of the Christians (Acts xx. 31).

And in Eph. iii. 1 he writes: "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward." But how could he ever doubt that the elders of the Church in Ephesus (Acts xx. 17), as well as the members of that important church, were ignorant of the fact that a dispensation of the grace of God had been given to him? The inquiry whether his readers had heard of the one great fact on which his ministry was based could not apply in any degree to the Christians in Ephesus. The apostle and the Ephesians had a clear and intimate mutual knowledge. They knew him, and valued and loved him well. When he bade the elders of the Church

farewell, they all fell on his neck and kissed him (Acts xx. 37).

Clearly, therefore, the statement that the apostle had just recently heard of their conversion, and his inquiry whether they had heard that a dispensation of the grace of God had been entrusted to him, do not and cannot describe Christians in Ephesus. "It is plain," writes Bishop Moule ("Ephesians" in the *Cambridge Bible for Schools and Colleges*, p. 26), "that the epistle does not bear an Ephesian destination on the face of it." Only one name (Tychicus, vi. 21) occurs besides that of St. Paul himself, and Tychicus was specially commissioned as the person chosen to carry and to deliver both "Ephesians" and "Colossians."

In the Epistles to the Corinthians there are many local references as well as allusions to the apostle's work in Corinth. In the Epistle to the Galatians there are also many references to his work among the people of the Churches in Galatia. The same is the case in the Epistle to the Philippians, several names being mentioned of persons well known to the apostle. In the two Epistles to the Thessalonians, references also occur to his work among them.

How is it, then, that in "the Epistle to the

Ephesians" there are no references at all to the three years which he had spent at Ephesus; and how, also, is there no mention of any one of the members of the Church or of the elders whom he knew so intimately and so affectionately?

When we look at the Epistle to the Colossians and that to the Romans,—Colossæ and Rome being cities which the apostle had never visited previous to the writing of his epistles to the Churches there,—we find that he knows several persons in Colossæ; and in the case of the Epistle to the Romans he mentions by name no fewer than twenty-six persons in that city.

"Ephesians," therefore, is inexplicable on the ordinary supposition that Ephesus was the city to which the epistle was addressed.

The other theory, that the epistle was a circular one, sent in the first instance to Laodicea, involves no such difficulty.

3. But a very important consideration is that "the Epistle to the Ephesians" was written by St. Paul at the same sitting almost as the "Colossians." These two are sister epistles. An ordinary reading of them and of that to Philemon shows that all three were written and sent off at the same time, Onesimus and Tychicus carrying the Epistle to the Colossians

(Col. iv. 7, 8, 9), Onesimus being the bearer of that to Philemon, while Tychicus, in addition to carrying the Colossian epistle, was also the messenger who carried "the Epistle to the Ephesians" (Eph. vi. 21).

A close scrutiny of "Colossians" and "Ephesians" shows, to an extent without a parallel elsewhere in the epistles of the N.T., a remarkable similarity of phraseology. See the parallelisms in pages 79–96. The same words are used, while the thought is so varied and so rich that the one epistle is in no sense a copy or repetition of the other. Both epistles came warm and instinct with life from the full heart of the apostle, who had never been in either city, but on whom, none the less, there daily came the care of all the Churches.

The "Epistle to the Ephesians," therefore, is the epistle written at this very time by St. Paul to the Laodiceans, and despatched by the same messenger, Tychicus, on the same journey, and filled to overflowing with the same richly varied thought regarding Christ and the Church which occupies the Epistle to the Colossians.

In an article upon "Marcion and the Canon" by Professor J. Rendel Harris, LL.D., in the *Expository Times*, June 1907, there is reference

to the *Revue Bénédictine* for January of that year which contained a remarkable article by de Bruyne, entitled "Biblical Prologues of Marcionite Origin," in which the writer succeeded in showing that a very widely spread series of prefaces to the Pauline Epistles which occur in certain Latin Bibles must have been taken from a Marcionite Bible. Professor Rendel Harris adds that the prefaces in question may go back to Marcion himself, for in any case the Marcionite hand from which they come antedates the Latin tradition in which we find the prologues embedded.

"It is clear from Tertullian's polemic against Marcion that the Pauline Epistles stood in the following order in the Marcionite Canon:— Galatians, 1 and 2 Corinthians, Romans, 1 and 2 Thessalonians, then Ephesians (which Marcion calls by the name of the Epistle to the Laodiceans), Colossians, Philippians, and Philemon. . . . Let us turn to the prologues that are current in Vulgate and other MSS. for Ephesians and Colossians: the Ephesian prologue runs as follows: 'Ephesii sunt Asiani. Hi accepto verbo veritatis perstiterunt in fide. Hos conlaudat apostolus scribens eis a Roma de carcere.' When, however, we turn to the Colossian prologue, we find that it opens as

follows: 'Colossenses *et hi sicut Laodicenses sunt Asiani. Et ipsi* præventi erant a pseud-apostolis, *nec ad hos* accessit ipse apostolus *sed et hos* per epistolam recorrigit,' etc.

"From this it is clear that originally the prologue to Laodiceans preceded the prologue to Colossians, and that the Ephesian prologue is a substitute for the Laodicean prologue, which can be partly reconstructed from the references to it in the Colossian prologue. We can see that it had a statement that the Laodiceans belonged to Asia Minor, that they had been under the influence of false apostles, and had never been visited by St. Paul, who corrects their errors by an epistle. . . .

"We have now shown that the original Canon had

Laodiceans, Colossians.

"It is interesting to observe how some Latin MSS. naïvely admit this: 'You must know that the Epistle which we have as that written to the Ephesians, the heretics, *and especially the Marcionites*, entitle the Epistle to the Laodiceans.'"

Assuming, therefore, that the "Epistle to the Ephesians" is the epistle which the apostle wrote to the Laodiceans, various questions arise, such as, Why did he write to the Church in that city?

What was there in the spiritual state of the Church there to call for an epistle from him? Was there any heresy in the Church in Laodicea like the false teaching which existed in the neighbouring Church in Colossæ?

In regard to such questions we are much in the dark. We know that the Church in Laodicea was an important one. During the three years which St. Paul spent in Ephesus, he could not but hear many things about Laodicea, owing simply to the fact that it was a large and flourishing city in the province of Asia. And when the Colossian Philemon owed his own soul to the apostle, *i.e.* he had evidently been converted through St. Paul's instrumentality at some time during those three years, it would be almost an impossibility that no one from Laodicea was then also brought into contact with the apostle. Nay, we are expressly told that one result of that prolonged residence in Ephesus was that all who dwelt in Asia heard the word of the Lord, both Jews and Greeks. And he was able to say when writing to the Corinthians, "The Churches of Asia salute you," 1 Cor. xvi. 19.

Assuming, therefore, that the Church in Laodicea was originated at this time, the apostle, though he had never journeyed to

Laodicea or seen the Christians there, must have had an intimate knowledge of all that was done in the Church in that city, for he tells us that there came upon him daily the care of all the Churches. And now that he was a prisoner in Rome he could not possibly remain in ignorance in regard to the state of matters in Laodicea, when Epaphras arrived in Rome from Colossæ, which was only half a dozen miles distant from Laodicea.

As Epaphras informed the apostle in regard to the false teaching in Colossæ, he added much, doubtless, regarding affairs in Laodicea, for St. Paul testifies to the fact that during that visit to Rome, Epaphras laboured earnestly in prayer not only for the brethren in Colossæ, but for those in Laodicea too (Col. iv. 13). The apostle tells us also that when he received the news from Laodicea—their faith in the Lord Jesus and the love which they showed to all the saints—he ceased not to give thanks for them, making mention of them in his prayers (Eph. i. 15, 16).

The Church in Laodicea had apparently been ministered to by Epaphras and by Nymphas (unless we read Nympha, a woman's name). The usual place of meeting on the first day of every week was the house of Nymphas. The members of the Church were originally heathen:

they were the uncircumcision, aliens from the commonwealth of Israel, having no hope, and without God in the world; but in Christ Jesus they who had sometime been far off were made nigh in the blood of Christ. Epaphras seems to have had the care of the Church in each of the three cities, Colossæ, Laodicea, and Hierapolis. Tychicus, who was a Colossian, was the messenger by whose hand St. Paul sent the epistle from Rome to Laodicea.

We do not seem to know much more in regard to the Church in Laodicea than these few facts.

A few years later than the time when St. Paul wrote to it, Laodicea was one of "the seven Churches in Asia" to which the Apocalypse was written by the Apostle John. The Church there was then in a deplorable state spiritually. It had failed to profit by all the care which St. Paul had expended on it, both in his prayers for it and in the epistle which he wrote to it. Laodicean, as we find this name in the Apocalypse, is a by-word for lukewarmness. Wonderful that a Church neither cold nor hot should have had so much thought and loving labour expended upon it by two of the chiefest of the apostles, St. Paul and St. John.

VII

THE APOCRYPHAL LATIN EPISTLE TO THE LAODICEANS.

Ad Laodicenses.

Paulus Apostolus non ab hominibus neque per hominem sed per Ihesum Christum, fratribus qui sunt Laodiciæ:

2 Gratia vobis et pax a Deo patre et Domino Ihesu Christo.

3 Gratias ago Christo per omnem orationem meam, quod permanentes estis in eo et perseverantes in operibus ejus, promissum expectantes in diem judicii.

4 Neque destituant vos quorundam vaniloquia insinuantium, ut vos avertant a veritate evangelii quod a me predicatur.

5 Et nunc faciet Deus ut qui sunt ex me ad profectum veritatis evangelii deservientes et facientes benignitatem operum quæ salutis vitæ æternæ.

To the Laodiceans.

Paul, an apostle not from men nor by man but by Jesus Christ, to the brethren who are at Laodicea:

2 Grace unto you and peace from God the Father and the Lord Jesus Christ.

3 I thank Christ in every prayer of mine that ye are abiding in Him and persevering in His works, while ye look for His promise against the day of judgment.

4 And do not let them deceive you by the empty speech of certain men who insinuate themselves in order that they may turn you away from the truth of the gospel which is preached by me.

5 And now God will cause that those who are on my side for the progress of the truth of the gospel, may be devoted to and may work the kindness of the works which are of the salvation of eternal life.

Ad Laodicenses
(*continued*).

6 Et nunc palam sunt vincula mea quæ patior in Christo; quibus lætor et gaudeo.

7 Et hoc mihi est ad salutem perpetuam; quod ipsum factum orationibus vestris et administrante Spiritu Sancto, sive per vitam sive per mortem.

8 Est enim mihi vivere in Christo et mori gaudium.

9 Et id ipsum in vobis faciet misericordia sua, ut eandem dilectionem habeatis et sitis unianimes.

10 Ergo, dilectissimi ut audistis præsentia mei, ita retinete et facite in timore Dei, et erit vobis vita in æternum.

11 Est enim Deus qui operatur in vos.

12 Et facite sine retractu quæcumquẽ facitis.

13 Et quod est [reliquum] dilectissimi, gaudete in Christo: et præcavete sordidos in lucro.

To the Laodiceans
(*continued*).

6 And now my bonds which I suffer in Christ are manifest: for which I joy and rejoice.

7 And this is to me for constant salvation; because this very thing has happened on account of your prayers and by the Holy Spirit who accomplishes (all things), whether by life or by death.

8 For to me to live is (to live) in Christ, and to die is joy.

9 And He will by His mercy do this very thing in you, that ye may have the same love and may be of one mind.

10 Therefore, my beloved, as you have listened (obeyed) in my presence, so do ye hold fast and act in the fear of God, and you shall have life for evermore.

11 For it is God who worketh in you.

12 And whatever things ye do, do them without drawing back.

13 And finally, my beloved, rejoice in Christ, and especially beware of those who are mean in the matter of gain.

Ad Laodicenses
(*continued*).

14 Omnes sint petitiones vestræ palam apud Deum, et estote firmi in sensu Christi.

15 Et quæ integra et vera et pudica et justa et amabilia facite.

16 Et quæ audistis et accepistis in corde retinete: et erit vobis pax.

17 Salutant vos sancti.

18 Gratia Domini Ihesu cum spiritu vestro.

19 Et facite legi Colosensibus et Colosensium vobis.

To the Laodiceans
(*continued*).

14 Let all your prayers be openly in the presence of God, and be ye steadfast in the perception of Christ.

15 And whatsoever things are uncorrupt and true and modest and just and lovely, do ye those things.

16 And the things which ye heard and received, hold fast in your heart, and peace shall be with you.

17 The saints salute you.

18 The grace of the Lord Jesus be with your spirit.

19 And cause that (this epistle) be read by the Colossians, and (that the epistle) of the Colossians (be read) by you.

VIII

RELATION TO THE GOSPEL OF ST. JOHN AND THE APOCALYPSE

In the Epistle to the Colossians we have a statement of the Pauline conception of the dignity of Christ in the direction of the Logos doctrine of the Johannine writings. We can see a reason for this fresh declaration of doctrine in the new errors which had been troubling the

Church of Colossæ, and which needed to be dealt with: these called for a new statement of truth. In some cases the apostle seems to have appropriated and applied to Christ formulæ which the false teachers had employed in reference to their angelic mediators. Ch. ii. 9 seems to be an instance of this, "for in Him dwelleth all *the fulness* of the Godhead bodily."

The statement of doctrine is such that St. Paul gives us the whole content of the Logos doctrine, as we find this in the Gospel of John, without actually using the term "Logos." Look, *e.g.*, at ch. i. 15–18: "Who is the image of the invisible God, born before all creation: for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist. And He is the head of the body, the Church: who is the beginning, the firstborn from the dead; that in all things He might have the pre-eminence." With these verses compare John i. 1–3, 14: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not

anything made that was made. And the Word was made flesh, and dwelt among us; and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

Note the parallels between the gospel and the epistle:

Col. i. 17 And He is before all things.	John i. 1–2 In the beginning was the Word. . . . The same was in the beginning with God.
Col. i. 16 In Him were all things created . . . all things were created by Him and unto Him.	John i. 3 All things were made by Him, and without Him was not anything made that was made. John i. 10 The world was made by Him.
Col. i. 15 Who is the image of the unseen God.	John i. 18 No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him.

What is attributed to Christ in the epistle and in the gospel alike is (1) eternal existence, that He did not begin to be, but ever was; (2) that He is not a creature, but the Creator of all things visible and invisible; and (3) that Christ is the revealer and the revelation of God: he that hath seen Jesus Christ hath seen the Father. There is identity of thought and statement in Colossians and in the gospel. The substance of what St.

Paul and St. John teach in regard to the person and nature of Christ is the same.

The subject of this parallelism could be much further investigated; *e.g.*:

Col. ii. 12 Through the faith of the operation of God who hath raised Him from the dead.	John xi. 40 If thou wouldest believe, thou shouldest see the glory of God.
Col. ii. 13 And you, being dead in your sins . . . hath He quickened.	John xi. 44 And he that was dead came forth.
Col. iii. 1–3 If ye then be risen with Christ . . . for ye died, and your life is hid with Christ in God. When Christ, who is our life, shall appear, there shall ye also appear with Him in glory.	John xi. 23, 25 Thy brother shall rise again. . . . I am the resurrection, and the life: he that believeth in Me, though he died, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?

And how great is the contrast between the visionary described in Col. ii. 18 who pries into *the things which he has seen* or pretends to have seen in visions, and Christ who delivers to men for their salvation *the things which He has seen*, *i.e.* which He was fully cognisant of in His heavenly state before the incarnation—John iii. 11, 32. In Colossians and St. John the words are identical, ἃ ἑώρακεν.

Coming to the Apocalypse, we find similar coincidences of thought and even of expression.

We have seen reason to believe that the epistle "to the Ephesians" is the epistle "to Laodicea" of which St. Paul speaks in Col. iv. 16; and as Colossæ was only some three hours' walk from Laodicea, we are prepared to read the allusions which St. Paul makes to the terms of intimacy which existed between the two Churches. Keeping this in mind, and remembering also that Laodicea was the larger and wealthier city, let us look at the points of similarity between St. Paul's epistle to Colossæ and the epistle to the Church in Laodicea in St. John:

Col. i. 18 Who is the beginning.	Rev. iii. 14 The beginning of the creation of God.

In Colossians, ἀρχή is used absolutely; it is not followed by a genitive: "Who is the beginning," it involves that Christ is before all things, prior to them in time, and the origin from which all things proceed. In Revelation, Christ is ἡ ἀρχή of the creation of God, that is, He is the *principium creationis*, the principle in whom, by whom, and unto whom are all things; in no sense a created being, but a Being above creation: He is the principle of the creation of God, the personal, essential, mediatorial ground and cause of the creation. Thus we have here once again the Logos idea in its highest meaning, pre-existence,

and creative activity: "His name is called the Logos, the Word, of God"—Rev. xix. 13. (See Gebhardt, *The Doctrine of the Apocalypse*, p. 91.)

Col. i. 18 The firstborn from the dead.	Rev. i. 5 The firstborn of the dead, and the prince of the kings of the earth.

The expression in Colossians is stronger than that in Revelation, "the firstborn of the dead"; in Colossians it is "the firstborn from among the dead," the preposition implying that in Christ's resurrection He came up from among them, leaving them there: "Christ the first-fruits, *afterwards* they that are Christ's at His coming." The firstborn signifies the fulfilment of the promise that the Messiah should come and should rise from the dead; cf. Acts xiii. 33, "as it is written in the second psalm, Thou art My Son, this day have I begotten Thee."

The promise to the Church in Laodicea is, "He that overcometh, I will give to him to sit down with Me in My throne, as I also overcame and sat down with My Father in His throne," Rev. iii. 21. We cannot fail to see the similarity of thought to the exhortation to the Colossians, iii. 1: "If then ye were raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God." And similar also is the statement of St.

Paul in his epistle to the same Church in Laodicea (Eph. ii. 6): "God hath raised us up together, and made us sit with Him in the heavenly places in Christ Jesus."

In Col. ii. 18 there is the warning against the worship of angelic mediators, which was taught by men who were vainly puffed up by their fleshly mind. This intellectual and spiritual pride seems to find a counterpart in what Christ says to the Church in Laodicea in Rev. iii. about its pride in wealth; for that this meant not only the material wealth for which Laodicea was famed, but also intellectual pride, is evident from these words: "Thou sayest, I am rich . . . and knowest not that thou art the wretched one and miserable and poor and blind and naked. I counsel thee to buy of Me gold, that thou mayest be rich; and anoint thine eyes with eye-salve, that thou mayest see."

And last, lukewarmness is the character with which the Church in Laodicea is ever associated. And here we cannot but refer to Lightfoot (*Colossians*, p. 42): "After a parting salutation to the Church of Laodicea, St. Paul closes with a warning to Archippus, apparently its chief pastor, to take heed to his ministry. Some signs of slackened zeal seem to have called forth this rebuke. It may be an accidental coincidence, but

it is at least worthy of notice that lukewarmness is the special sin denounced in the angel of the Laodiceans, and that the necessity of greater earnestness is the burden of the message to that Church. As it is with the people, so it is with the priest. The community takes its colour from and communicates its colour to its spiritual rulers. The 'be zealous' of St. John is the counterpart to the 'take heed' of St. Paul."

IX

THE PLEROMA (Ch. i. 19, ii. 9)

In a consideration of the meaning of Pleroma, let us first look at the use made by St. Paul in Ephesians and Colossians of the simple verb. *Πληρόω*, I fill, from which *πλήρωμα*, fulness, is derived, is used in Ephesians and Colossians as follows:—

Col. i. 9 "that ye may be *filled* with the knowledge of His will."

Col. i. 25 "the dispensation of God given me to you-ward, to *fulfil* the word of God"—to cause it to be everywhere known and embraced.

Col. ii. 10 "and in Him *ye are complete*"—are made full, *i.e.* pervaded with the power and gifts of the Holy Spirit given to us in Christ.

Col. iv. 17 "take heed to the ministry, that thou *fulfil* it."

Eph. i. 23 "Him that *filleth* all in all," Him that filleth all things in all places.

Eph. iii. 19 "that ye *might be filled* into all the fulness of God"—that ye might be pervaded with the gifts and power of God.

Eph. iv. 10 "He ascended up, that He *might fill* all things —" that He might fill, pervade, the universe with His presence and His working.

Eph. v. 18 "be not drunk with wine, but *be filled* with the Spirit." They are to be diffused throughout their being with the Spirit.

Pleroma, fulness, is used eleven times by St. Paul. Of these, six are in Ephesians and Colossians. The references are as follows:

Rom. xi. 12 "If their loss is the riches of the Gentiles, how much more their *fulness*?"

Rom. xi. 25 "A hardening hath befallen Israel, until the *fulness* of the Gentiles be come in."

Rom. xv. 29 "I shall come in the *fulness* of the blessing of Christ."

1 Cor. x. 26 "The earth is the Lord's, and the *fulness* thereof."

Gal. iv. 4 "When the *fulness* of the time was come"—the fulness of the time is that portion of time by which the longer antecedent period is completed.

Eph. i. 10 "unto a dispensation of the *fulness* of the times."

Eph. i. 23 "the Church, His body, the *fulness* of Him that filleth all in all." The Church is the fulness of Christ; the body of believers is that which is filled with the presence, power, agency and riches of Christ.

Eph. iii. 19 "that ye may be filled into all the *fulness* of God,"—that ye may become a body wholly filled with God, and with His grace and power.

Eph. iv. 13 "unto the measure of the stature of the *fulness* of Christ."

Col. i. 19 "In Him should all the *fulness* dwell."

Eph. ii. 9 "In Him dwelleth all the *fulness* of the Godhead bodily."

The fulness of the Godhead, therefore, is the totality of the divine powers and attributes, all the wealth of the nature of God, eternal, infinite, unchangeable in existence, knowledge, wisdom, power, holiness, justice, goodness, truth, love. This is the fulness of the nature of God—life, light, love; and this has its permanent, its settled abode in Christ. All that is His own by right is His by His Father's good pleasure also.

Any limitation, therefore, of the meaning of Pleroma which would make the indwelling of the fulness of the Godhead in Christ a matter either of the future or of the past only, is inconsistent with what is said of the indwelling of the Pleroma in Him in ch. i. 19, ii. 9. The reference in both passages is to the timeless and eternal communication of the fulness of the Godhead from the Father to the Son.

X

THE SABBATH IN THE NEW TESTAMENT
(Col. ii. 16)

This subject naturally falls into two parts, first the sabbath as our Lord observed it and gave commands in regard to it; and, second, the sabbath as it is referred to by the apostles and other N.T. writers, after the resurrection.

1. What was Christ's attitude towards the sabbath? He observed the sabbath: He did nothing which in any way "broke the sabbath," although we find that owing to His non-observance of the traditional and Pharisaic mode of keeping the day, the charge of sabbath-breaking was brought against Him. It is well known how intolerable was the yoke of observances in regard to sabbath-keeping which the Pharisees laid on the necks of the people. Christ not merely did not keep those observances, but He once and again showed how foolish those restrictions were; that there was no moral obligation in them, but that they were mere "precepts and commandments of men." "Is it lawful on the sabbath to do good or to do harm," He asked, "to save a life or to destroy it?"

Accordingly He was as ready to perform His miracles of healing on the sabbath as on any other day. And He vindicated the divine origin of the sabbath and the mercifulness of it: "The sabbath was made for man, and not man for the sabbath: so that the Son of man is Lord even of the sabbath" (Mark ii. 27, 28); lawful to pull out of a pit on that day a son, or an ox or an ass, or to do anything else that answers the divine purpose of helping forward the welfare of man's body or soul. He allowed His disciples to pluck and to eat the ears of corn as they walked through the fields on the sabbath; and when they were challenged for so doing, He defended them, and justified their conduct. "My Father worketh on the sabbath," was the teaching of Christ, "and I do it also."

The facts of the case seem to be these, as given by Dr. Driver (Hastings' *Bible Dictionary*, article "Sabbath," vol. iv. p. 321): "The disciples in plucking and rubbing the ears of corn on the sabbath violated the day according to Rabbinical ideas, in two respects; for plucking was a species of reaping, and rubbing of threshing (Maimonides, *Hilcoth Shabbath* viii. 3, 'He who reaps even as little as a dry fig on the sabbath is guilty; and the plucker is a species of reaper'; and Jerus. Talm. *Shabb.* 10*a*, 'A

woman rubbing the heads of wheat [is guilty] as being a thresher'). To lead an animal to water on the sabbath was allowable, provided it carried nothing that could be regarded as a 'burden'; water might even be drawn for it, and poured into a trough, so that it came and drank of its own accord; it might not, however, be brought and set before the beast. But it is not permitted, at least in the Talmud, if an animal has fallen into a pit or pool of water, to lay hold of it, and lift it out (Mt 12^{11}; cf. Lk 14^{5}): it is allowed, however, to supply it with food, or, if that be impossible, to bring mattresses and cushions for the purpose of helping it to come out of itself; it is possible, however, that in the time of Christ this prohibition had not yet been formulated. To make clay and apply it to the eye (Jn $9^{6.\ 14}$) involved a breach, if not a double breach, of the sabbath law: the Mishna (*Shabb.* xxiv. 3) lays it down that 'water may be poured on bran, but it must not be kneaded,' and the same rule might be naturally held to apply to clay: but the application of the clay to the eye was certainly not allowable: it was indeed permitted to apply wine to the outside of the eyelid (though not to put it inside the eye), but the application of saliva (which is mentioned, as it was deemed to possess curative properties) was

altogether forbidden (*Shabb.* 108*b*, etc.). Of course, to take up a bed (Jn 5^{10}) was prohibited, being an act of 'carrying.'"

Our Lord's teaching that the sabbath was made for man, means that its aim was to counteract the deadening influence of continuous absorption in the pursuits of the world, to counteract and prevent that same influence upon both body and soul which is the inevitable result of daily toil which goes on year after year without a break. Its intention was not to proscribe actions which are demanded by necessity or mercy, but to give rest from the pursuits which engross the mind and wear away the strength as well as from the cares and anxieties of daily life, and at the same time to give to all men alike leisure and opportunity for thoughts of God.

The sabbath was not an end in itself: man was not made for the sabbath: it was a means to an end, which was the good of God's people. Christ's teaching, therefore, was that deeds of mercy were in no way an infringement of it; it was lawful to do good on the sabbath day (Matt. xii. 12). Christ Himself did not, by His deeds of mercy performed on the sabbath for the benefit of the poor and the afflicted, break the sabbath any more than His Heavenly

Father does by His unceasing love and sustaining providence (John v. 17), which continue to operate on the sabbath not less than on other days.

Such was the teaching of Christ; but this very teaching and His conduct in harmony with it became one of the reasons why the Jewish people rejected Him. Though He explained to them the true nature and purpose of the sabbath, though He referred to the practice of men like David in Old Testament times, and though He showed how even in the Jewish temple it was the custom of the priests—and that this custom was sanctioned by the law—to do many things which involved heavy labour on the sabbath, nevertheless no explanation had any effect. In their eyes He was a sabbath-breaker: their decision was, "This man is not from God, because He keepeth not the sabbath' (John ix. 16).

2. The sabbath, after the resurrection. Whenever the word sabbath occurs in the New Testament it means the Jewish sabbath, the seventh day of the week, except—and the exception is noteworthy—in the discussion between our Lord and the Pharisees, already referred to, where He says, "The sabbath was made for man, and not man for the sabbath."

This clearly did not mean that the Jewish sabbath was made for man, for the very simple reason that the division of the race into Jews and Gentiles was long after the Creation: to say that the Jewish sabbath was made for man is a contradiction in terms. What it does mean is that at the creation of the human race God instituted the weekly day of rest and of worship; and that He did so with a view to the universal good of man. This great law of Christ, that the sabbath was made for man, is the divine charter of privilege and of freedom for every man from slavish toil. It is our authority for the weekly cessation from labour, the birthright of every human being of which no one may deprive him.

After our Lord's resurrection the word "sabbath" is never even in one instance applied to the day on which there is every week commemorated His rising again from the dead. This is every way remarkable. The term "sabbath" has been discarded. There are, after the resurrection, two ways, and two only, of expressing this day, "the first day of the week" and "the Lord's day." In regard to the former of these expressions, we find it used not merely in the Acts of the Apostles, but even in the gospels themselves, Matt. xxviii. 1;

Mark xvi. 2; Luke xxiv. 1; John xx. 1, 19, showing how the title "the first day of the week" was employed from the very first to denote the day of resurrection, and therefore, also, the weekly day of rest and worship for Christians.

The day on which Christ was crucified was the day before the Passover sabbath, which again was followed by the morning of the resurrection. The Day of Pentecost being fifty days after the Passover sabbath, was therefore itself a first day of the week (Lev. xxiii. 15, 16):

> "On thee the Lord victorious
> The Spirit sent from heaven."

But this title, "the first day of the week," was not the best by which to name the day when Christ abolished death and brought life and immortality to light through the gospel; it deserved something better than a mere numeral to mark it from the other days of the week. In Rev. i. 10 it is called "the Lord's day," a name which signifies not Hebraic Pharisaism or even Puritanism, but that the day is sacred to Christ for our good in every way, both for rest and for Christian freedom and privilege and worship and service.

The terms, the first day of the week, and the

Lord's day, have therefore displaced the Jewish sabbath. And yet we often meet the word sabbath even in those parts of the New Testament which refer to the Christian Church after the resurrection. And this fact necessarily involved that the apostles should assume some definite attitude towards the Jewish Sabbath in view of its having been displaced by the Lord's day.

We learn the attitude of the apostles to the Jewish sabbath from two sources, (1) their actual conduct, (2) their writings.

In what way, therefore, did the apostles conduct themselves toward the Jewish sabbath? The answer is that they did not observe it. Whenever St. Paul was employed in his missionary work, he used the Jewish sabbath for the purpose of taking part with the Jewish congregation in the worship of the synagogue and of proclaiming the gospel to them. For instance, in Acts xiii. 14 we read that in Antioch of Pisidia he and Barnabas went into the synagogue on the sabbath day, and after the reading of the law and the prophets, he addressed the congregation, telling them how the great promise of salvation by the Messiah was fulfilled in Jesus Christ. In Acts xvi. 13 we read that at Philippi "on the sabbath day

we went forth without the gate by a river side, where we supposed there was a place of prayer, and we sat down and spake unto the women which were come together." So also in Thessalonica (Acts xvii. 2), "as his custom was," Paul went into the synagogue of the Jews, and "for three sabbath days reasoned with them from the scriptures, opening and alleging that it behoved the Messiah to suffer, and to rise again from the dead; and that this Jesus whom, said he, I proclaim unto you is the Messiah." To attend the Jewish synogogue, therefore, on the sabbath was his custom as a Christian missionary.

But the synagogue worship was not Christian worship, it was not the worship of the Church of Christ, for this is a spiritual service offered to God through the power of the Holy Ghost by men and women who meet in the name of the Lord Jesus Christ in obedience to His command, and impelled thereto by His Spirit. This worship was rendered both in men's homes and in a multitude of ways wherein Christians ministered to the necessities of the poor, and the sick, and the heathen. But it was statedly rendered to God on the first day of every week in Christian assemblies in commemoration of Christ's resurrection. For this reason, ac-

cordingly, we find that as matter of fact the apostles and the early Christian Church did not observe the Jewish sabbath as a day specially set apart for worship. Instead of the seventh day, they kept the weekly commemoration of the resurrection on the first day of the week, the Lord's day.

It was on the evening of the first day of the week, *i.e.* on what we call Sunday evening, that Christ appeared and "showed Himself alive" to His disciples (John xx. 19). A week after that He appeared to them again "the doors being shut," *i.e.* evidently the evening of the Lord's day (John xx. 26, cf. ver. 19). It was evidently in the evening that the apostles and early Christians met together when they assembled on the first day of every week. Then it was that they "came together to break bread" (Acts xx. 7), *i.e.* to observe the Lord's Supper. On this special occasion at Troas, St. Paul preached to them, and continued his address till midnight, and even till daybreak. They were also in the habit, at these weekly meetings of the Church, of making collections of money for the poor, laying by them in store as the Lord had prospered them (1 Cor. xvi. 1–2).

Conybeare and Howson seem to be wrong when speaking of St. Paul at Troas, and of his

departing next morning, they tell us that he walked along the road from Troas to Assos on the Sunday. If the previous evening was Sunday evening, then the apostle's journey on foot to Assos was on the Monday.

But we have the express command of St. Paul, "Let no man judge you in meat, or in drink, or in respect of a feast day, or a new moon, or a sabbath day, which are a shadow of the things to come; but the body is Christ's" (Col. ii. 16–17). The reference here is to the Jewish sabbath, and to that alone; it does not refer to the Lord's day. The sabbath is here classed along with Jewish feast days, such as the Passover, Pentecost, or the Feast of Tabernacles, and with the day of the new moon, when special Jewish sacrifices were offered. In regard to all of these, including the seventh day, the sabbath, St. Paul adds that they were only a shadow, a sketch of the good things to come through the gospel, a sketch of that substance of salvation and peace which we have here and now in Christ. To the Christian, therefore, the Jewish sabbath is not so much a matter of indifference as an institution which has been abrogated under the gospel. Lightfoot writes on this passage: "The setting apart of special days for the service of God is a confession of our imperfect state, an avowal that we cannot

or do not devote our whole time to Him. Sabbaths will then ultimately be superseded when our life becomes one eternal sabbath." And quoting Bengel, "qui semper sabbatizant majori libertate gaudent," he adds, "Yes; but these last are just they who will most scrupulously restrict their liberty so as ἀπρόσκοποι γίνεσθαι, to be without cause of offence" (Lightfoot, *Col.* ii. 16).

These things, the feast days and the sabbath, were the shadow, the sketch, the outline: Christ is the substance. What was it that was the typical implication in a Jewish feast, or in the sacrifice at the new moon, or in the quiet and rest of a Jewish sabbath? All the good implied in each of these we now actually possess in Christ. For this reason, now that we have "the body," the substance in Him, let no one judge us in the matter of a Jewish sabbath day: add together all the good that it ever could possibly have or typify, we have it in full in Christian certainty and peace in Christ. The Jewish sabbath has served its purpose, and has for ever passed away. Such is the teaching of St. Paul. See also Rom. xiv. 5–6.

The Lord's day, therefore, is based on the consecration of that day by Christ's resurrection, and is sanctioned by the example and by the command of the apostles. It was thus accepted and

observed by the apostolic Church, the day being set apart for the same objects as were secured by the sabbath, namely, rest from toil, and the furnishing of an opportunity for the service and worship of God in accordance with the teaching of Christ, higher and more spiritual than that of the law could ever possibly be. The Lord's day is, therefore, to be observed in a spirit of Christian freedom and in loyalty to Christ, rather than by obedience to a system of precise legal enactments. This may be the meaning of one of the "Sayings of Jesus," the Logia discovered in 1897 at Oxyrhyncus, *ἐὰν μὴ σαββατίσητε τὸ σάββατον οὐκ ὄψεσθε τὸν πατέρα*, "Except ye keep the sabbath, ye shall not see the Father," *i.e.* that the Christian's whole life is to be hallowed as a sabbath in the service of God. Cf. Heb. iv. 9 of the heavenly rest: "There remaineth therefore a *sabbatismos*, a keeping of sabbath, a sabbath rest, for the people of God."

The resurrection is the one dominant thought which is put before us in the New Testament in connection with the Lord's day. That in the fierce struggle against temptation and sin and death and the devil, Christ has conquered, that all power in heaven and on earth is given unto Him, that He has the keys of Hades and of death, that He is Lord of the living and of the dead, in

a word, that Christ has conquered and that He now lives, our Friend, our Brother, our King, the living Lord of all,—this is the one overmastering thought in regard to the day which every week commemorates His rising again from the dead. Jesus lives! no longer can death's terrors appal us.

All occupation, therefore, which is inconsistent with the great ends for which the Lord's day was given to us, is clearly wrong; all occupation which prevents a Christian man being "in the Spirit on the Lord's day." This at least is certain.

And also the teaching of Christ is to the effect that from the beginning the sabbath was given to the weary toiling millions by the loving Heavenly Father as a choice gift bestowed upon "man," intended for our highest good in body, soul, and spirit. Never was its need more imperative. The speed at which men live, the pace at which they think and work and play and travel, their absorption in this world with its alluring and fascinating interests, demand that one day every week men shall pause and rest, and, remembering that the Lord is risen indeed, shall rejoice and serve Him.

XI

THE GENUINENESS OF THE EPISTLE

In regard to the early and uncontroverted reception of the epistle as the genuine work of St. Paul there is no doubt. The witness of Christian antiquity is at one on this point. Its genuineness has been practically unchallenged until within our own times.

It is included in the Muratorian Canon (A.D. 170?), and in all versions of the N.T. beginning with the Old Latin and the Syriac Peschito.

The first distinct allusion to the epistle is found in Justin Martyr (A.D. 110–170?), who says: "We were taught that Christ is the firstborn of God"; "We have acknowledged Him as the firstborn of God, and before all creatures"; "Through Him God set all things in order." Closely following Justin Martyr is Theophilus of Antioch, who died about A.D. 180; he writes: "God begat the Word, the firstborn before all creation." After these writers direct quotations are found in Irenæus and Tertullian, both of whom cite passages from every chapter; in Clement of Alexandria, who cites the epistle in several places; in Origen, who quotes the epistle by name: and this stream

of quotation continues uninterruptedly in all Christian writings. The external evidence is strong.

The fact of the striking similarities between the Ephesians and Colossians has been adduced in support of the modern attack upon the genuineness of the two epistles, or at least of one of them, which of the two seems immaterial to the objector. This objection does not rest on any historical evidence: for, as we have seen, the evidence of history is all the other way.

This theory assumes an antagonism between St. Paul and the other apostles. Wherever in any of his epistles there is a true unity of thought and feeling and doctrine between him and the other apostles, this unity of common doctrine is assumed to be proof of interpolation or falsification in the Pauline epistles, by a later hand.

This assumption of antagonism between St. Paul and the other apostles is a purely arbitrary one, and carries no weight in view of the contrary evidence. The "burden of proof" lies with the critic; and certainly his case is not proved, but rather tends to confirm the unvarying witness of the Christian Church, from the first, to the genuineness of the epistle.

The existence in the two epistles of similarity and yet of distinctness and independence,

precludes the idea that either of them is an imitation of the other, or that either the one or the other has been interpolated and reconstructed in later times. Each is a living organic growth, each is carried along with sustained power to a destined end,—in Ephesians, God's glory in the Church, the body of Christ; in Colossians, God's glory in Christ, the Creator and Redeemer.

The question of the similarities between the two epistles as well as of their many peculiar differences is considered elsewhere; see pp. 19–30. A minute and thorough inspection of the epistles side by side will show how true is their independence of each other, both in composition and treatment and in the causes which called them forth, while yet they have a common authorship.

In regard to the objection to the Pauline authorship based on the vocabulary, and specially on the number of the Hapaxlegomena, Lukyn Williams refers to lists and details in P. Ewald, pp. 36–39, whose conclusion is, "Turn Lexicon, or rather Concordance, over and over again, as much as you like, the result is that with almost ludicrous exactness there is almost precisely the same percentage in the case of the disputed as in that of the acknowledged Epistles."

A remark of Dr. Mahaffy is quoted by Salmon and given by Abbott (*Ephesians and Colossians*,

p. lii). Dr. Mahaffy compares St. Paul to Xenophon in the matter of varying vocabulary, and says Xenophon's "later tracts are full of un-Attic words, picked up from his changing surroundings; and what is more curious, in each of them there are many words only used by him once: so that on the ground of variation in diction each single book might be and indeed has been rejected as non-Xenophontic. This variation not only applies to words which might not be required again, but to such terms as *εὐανδρία*, varied to *εὐψυχία*, *εὐτολμία*, quoted by Stobæus, *ἀνδρειότης*, all used only once. Every page in Sauppe's *Lexilogus Xen.* bristles with words only once used in this way. Now of classical writers Xenophon is perhaps (except Herodotus) the only man whose life corresponded to St. Paul's in its roving habits, which would bring him into contact with the spoken Greek of varying societies."

The true explanation of the number of Hapaxlegomena, and of the absence of terms and turns of expression which are found in St. Paul's other epistles, is that the apostle was dealing with circumstances which did not exist elsewhere than in Colossæ, and that it was impossible to deal with those circumstances except by using language adequate to the occasion.

XII

REFERENCES TO PASSAGES IN THE OLD TESTAMENT

II. 3 "In whom are hid all the treasures of wisdom."
Isa. xlv. 3 "I will give thee the treasures of darkness and hidden riches of secret places."

II. 22 "Commandments and doctrines of men."
Isa. xxix. 13 "Their fear of Me is a commandment of men which hath been taught them." Cf. Matt. xv. 9; Mark vii. 7.

III. 1 "Seated at the right hand of God."
Ps. cx. 1 "Sit thou at My right hand."

III. 10 "After the image of Him that created Him."
Gen. i. 26 "Let us make man in our image."
27 "God created man in His own image."

III. 25 "And there is no respect of persons."
Deut. x. 17 "The great God . . . . which regardeth not persons."

The third of these passages, Ps. cx. 1, is also quoted in Eph. i. 20.

The last of them, Deut. x. 17, is quoted in Eph. vi. 9.

The fourth, Gen. i. 26, 27, though not quoted at length, is referred to in Eph. iv. 24.

XIII

HAPAXLEGOMENA

Abbot gives a list of thirty-four words, but there are more than that number. The words peculiar to Colossians are:

ἀθυμέω, iii. 21.
αἰσχρολογία, iii. 8.
ἀνεψιός, iv. 10.
ἀνταναπληρόω, i. 24.
ἀνταπόδοσις, iii. 24.
ἀπεκδύομαι, ii. 15, iii. 9.
ἀπέκδυσις, ii. 11.
ἀπόχρησις, ii. 22.
ἀρεσκεία, i. 10.
ἀφειδία, ii. 23.
βραβεύω, iii. 15.
δειγματίζω, ii. 15.
δογματίζω, ii. 20.
ἐθελοθρησκεία, ii. 23.
εἰρηνοποιέω, i. 20.
ἐμβατεύω, ii. 18.
εὐχάριστος, iii. 15.
θέλω ἐν, ii. 18.
θεότης, ii. 9.
καταβραβεύω, ii. 18.
Λαοδικεύς, iv. 16.
μετακινέω, i. 23.
μομφή, iii. 13.
νουμηνία, ii. 16.
ὁρατός, i. 16.
παραλογίζομαι, ii. 4.
παρηγορία, iv. 11.
πιθανολογία, ii. 4.
πλησμονή, ii. 23.
προακούω, i. 5.
προσηλόω, ii. 14.
πρωτεύω, i. 18.
Σκύθης, iii. 11.
στερέωμα, ii. 5.
συλαγωγέω, ii. 8.
σωματικῶς, ii. 9.
φιλοσοφία, ii. 8.
χειρόγραφον, ii. 14.

δειγματίζω occurs also in Matt. i. 19, and παραλογίζομαι in Jas. i. 22.

XIV

WORDS COMMON TO COLOSSIANS AND EPHESIANS

Words common to Ephesians and Colossians, but not used elsewhere in the N.T., are :

ἀνθρωπάρεσκος, iii. 22 ; Eph. vi. 6.
ἀπαλλοτριόω, i. 21 ; Eph. ii. 12, iv. 18.
ἀποκαταλλάσσω, i. 20, 21; Eph. ii. 16.
αὔξω, ii. 19 ; Eph. ii. 21.
αὔξησις, ii. 19 ; Eph. iv. 16.
ἁφή, ii. 19 ; Eph. iv. 16.
ὀφθαλμοδουλεία, iii. 22 ; Eph. vi. 6.
ῥιζόω, ii. 7 ; Eph. iii. 17.
συζωοποιέω, ii. 13 ; Eph. ii. 5.
συμβιβάζω, ii. 2, 19 ; Eph. iv. 16.
συνεγείρω, ii. 12, iii. 1 ; Eph. ii. 6.
ὕμνος, iii. 16 ; Eph. v. 19.

συμβιβάζω is also found in Acts and in LXX.

Westcott in his *Epistle to the Ephesians* (published 1906), speaking of the relation of that epistle to "Colossians," gives a list of twenty-seven parallel passages, and adds two more under the heading "Parallel phrases in passages otherwise not parallel."

Abbott in *Ephesians and Colossians*, p. xxiii, gives a list of parallel passages drawn up by De Wette; these amount to thirty-nine.

The following comparison of the epistles will show how numerous the parallels are. A few verses are added from the Epistle to Philemon, which also show similar parallelisms.

The Greek text is that of Professor E. Nestle, D.D., a resultant text based upon the recensions of the Greek Testament by Tischendorf, 1869–72, by Westcott and Hort, 1881, and by Bernhard Weiss, 1894–1900. The readings adopted by Nestle are those in which at least two of these editions agree.

THE GREEK TEXT WITH PARALLEL PASSAGES FROM EPHESIANS

ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ.

I.

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος Θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς

2 τοῖς ἐν Κολοσσαῖς ἁγίοις καὶ πιστοῖς *ἀδελφοῖς ἐν* Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν.

3 Εὐχαριστοῦμεν τῷ Θεῷ Πατρὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε περὶ ὑμῶν προσευχόμενοι,

4 ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην ἣν ἔχετε εἰς πάντας τοὺς ἁγίους

ΠΡΟΣ ΕΦΕΣΙΟΥΣ.

I. 1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος Θεοῦ

Philem. 1 Παῦλος *δέσμιος* Χριστοῦ Ἰησοῦ καὶ Τιμόθεος ὁ ἀδελφὸς

I. 1–2 τοῖς ἁγίοις *τοῖς οὖσιν* [*ἐν Ἐφέσῳ*] καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν *καὶ Κυρίου* Ἰησοῦ Χριστοῦ.

Philem. 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν *καὶ Κυρίου* Ἰησοῦ Χριστοῦ.

I. 3 Εὐλογητὸς ὁ Θεὸς *καὶ* Πατὴρ τοῦ Κμρίου ἡμῶν Ἰησοῦ Χριστοῦ

I. 16 *οὐ παύομαι* εὐχαριστῶν ὑπὲρ ὑμῶν μνείαν ποιούμενος ἐπὶ τῶν προσευχῶν μου,

Philem. 4 Εὐχαριστῶ τῷ Θεῷ *μου* πάντοτε μνείαν *σου* ποιούμενος ἐπὶ τῶν προσευχῶν μου,

I. 15 ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ Κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους

Philem. 5 ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν ἣν ἔχεις πρὸς τὸν Κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους,

5 διὰ τὴν ἐλπίδα *τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν* προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου

I. 18 ἡ ἐλπὶς *τῆς κλήσεως αὐτοῦ*

I. 12–13 *τοὺς* προηλπικότας *ἐν τῷ Χριστῷ· ἐν ᾧ καὶ ὑμεῖς* ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον *τῆς σωτηρίας ὑμῶν,*

6 *τοῦ παρόντος εἰς ὑμᾶς,* καθὼς καὶ ἐν *παντὶ τῷ κόσμῳ ἐστὶν* καρποφορούμενον *καὶ* αὐξανόμενον καθὼς καὶ *ἐν ὑμῖν ἀφ' ἧς* ἡμέρας ἠκούσατε *καὶ* ἐπέγνωτε τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ·

IV. 4 καθὼς καὶ *ἐκλήθητε*

IV. 32 καθὼς καὶ *ὁ Θεὸς . . . ἐχαρίσατο ὑμῖν*

II. 12 *ἄθεοι* ἐν τῷ κόσμῳ

V. 9 *ὁ γὰρ* καρπὸς *τοῦ φωτὸς*

IV. 15 αὐξήσωμεν *εἰς αὐτὸν*

VI. 13 *ἐν τῇ* ἡμέρᾳ *τῇ πονηρᾷ*

III. 2 *εἴ γε* ἠκούσατε *τὴν οἰκονομίαν* τῆς χάριτος τοῦ Θεοῦ

I. 17 *ἐν* ἐπιγνώσει *αὐτοῦ*

VI. 14 *περιζωσάμενοι . . .* ἐν ἀληθείᾳ

7 καθὼς ἐμάθετε *ἀπὸ* Ἐπαφρᾶ τοῦ ἀγαπητοῦ *συν*δούλου ἡμῶν, *ὅς ἐστιν* πιστὸς *ὑπὲρ ὑμῶν* διάκονος τοῦ Χριστοῦ,

IV. 20 *οὐχ οὕτως* ἐμάθετε *τὸν Χριστόν*

Philem. 23 *ἀσπάζεταί σε* Ἐπαφρᾶς *ὁ συναιχμάλωτός* μου

VI. 21 Τυχικὸς ὁ ἀγαπητὸς *ἀδελφὸς καὶ* πιστὸς διάκονος ἐν Κυρίῳ,

8 *ὁ καὶ* δηλώσας *ἡμῖν τὴν ὑμῶν* ἀγάπην ἐν Πνεύματι.

IV. 2–3 *ἀνεχόμενοι ἀλλήλων* ἐν ἀγάπῃ *σπουδάζοντες τηρεῖν τὴν ἑνότητα* τοῦ Πνεύματος

9 Διὸ τοῦτο καὶ ἡμεῖς, *ἀφ' ἧς ἡμέρας* ἠκούσαμεν, *οὐ* παυόμεθα *ὑπὲρ ὑμῶν προσευχόμενοι καὶ* αἰτούμενοι *ἵνα* πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ

I. 15–16 Διὰ τοῦτο κἀγώ, ἀκούσας *τὴν καθ' ὑμᾶς πίστιν . . .* οὐ παύομαι *εὐχαριστῶν* ὑπὲρ ὑμῶν μνείαν ποιούμενος ἐπὶ τῶν προσευχῶν μου,

ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ,

III. 13 διὸ αἰτοῦμαι μὴ ἐνκακεῖν

V. 18 πληροῦσθε ἐν Πνεύματι

I. 17 ἐν ἐπιγνώσει αὐτοῦ

V. 17 συνίετε τί τὸ θέλημα τοῦ Κυρίου

I. 8 ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει

I. 3 ἐν πάσῃ εὐλογίᾳ πνευματικῇ

10 περιπατῆσαι ἀξίως τοῦ Κυρίου εἰς πᾶσαν ἀρεσκίαν, ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι τῇ ἐπιγνώσει τοῦ Θεοῦ,

IV. 1 Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ ἀξίως περιπατῆσαι τῆς κλήσεως

II. 10 ἔργοις ἀγαθοῖς οἷς προητοίμασεν ὁ Θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν.

II. 21 αὔξει εἰς ναὸν ἅγιον

IV. 13 τῆς ἐπιγνώσεως τοῦ Υἱοῦ τοῦ Θεοῦ,

11 ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς

III. 16 ἵνα δῷ ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ δυνάμει κραταιωθῆναι

I. 19 τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ,

VI. 10 ἐνδυναμοῦσθε ἐν Κυρίῳ

IV. 2 μετα μακροθυμίας

Philem. 7 χαρὰν γὰρ πολλὴν ἔσχον

12 εὐχαριστοῦντες τῷ Πατρὶ τῷ ἱκανώσαντι ὑμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί,

V. 20 εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ Θεῷ καὶ Πατρί,

V. 5 κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ

I. 18 τῆς κληρονομίας *αὐτοῦ ἐν* τοῖς ἁγίοις

V. 8 *νῦν δὲ* φῶς *ἐν Κυρίῳ*

13 ὃς *ἐρύσατο ἡμᾶς ἐκ* τῆς ἐξουσίας τοῦ σκότους *καὶ μετέστησεν εἰς* τὴν βασιλείαν τοῦ Υἱοῦ τῆς ἀγάπης *αὐτοῦ*

VI. 12 *ἡ πάλη . . . πρὸς* τὰς ἐξουσίας, *πρὸς τοὺς κοσμοκράτορας* τοῦ σκότους *τούτου*

V. 5 *ἐν* τῇ βασιλείᾳ τοῦ Χριστοῦ

I. 5–6 *εἰς* υἱοθεσίαν *διὰ* Ἰησοῦ Χριστοῦ . . . *ἐν* τῷ Ἠγαπημένῳ

14 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν τὴν ἄφεσιν τῶν ἁμαρτιῶν,

I. 7 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν *διὰ τοῦ αἵματος αὐτοῦ*, τὴν ἄφεσιν τῶν παραπτωμάτων

15 ὅς *ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως*,

16 ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, *τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι* εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι· τὰ πάντα *δι' αὐτοῦ καὶ εἰς αὐτὸν* ἔκτισται·

III. 9 *τῷ Θεῷ τῷ* τὰ πάντα κτίσαντι

II. 10 κτισθέντες ἐν Χριστῷ Ἰησοῦ

I. 10 *ἀνακεφαλαιώσασθαι* τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, ἐν αὐτῷ

I. 21 *ὑπεράνω πάσης* ἀρχῆς καὶ ἐξουσίας καὶ *δυνάμεως καὶ* κυριότητος

III. 10 *ἵνα γνωρισθῇ νῦν* ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις

17 καὶ *αὐτός ἐστιν πρὸ πάντων καὶ* τὰ πάντα ἐν αὐτῷ *συνέστηκεν*,

I. 10 *ἀνακεφαλαιώσασθαι* τὰ πάντα ἐν τῷ Χριστῷ

18 καὶ αὐτός *ἐστιν* ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας· *ὅς ἐστιν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων*,

V. 23 καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς *σωτὴρ* τοῦ σώματος

I. 22–23 *καὶ αὐτὸν ἔδωκεν* κεφαλὴν *ὑπὲρ πάντα* τῇ ἐκκλησίᾳ ἥτις ἐστὶν τὸ σῶμα αὐτοῦ,

19 ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι

I. 9 *κατὰ* τὴν εὐδοκίαν αὐτοῦ

I. 23 *τὸ σῶμα αὐτοῦ*, τὸ πλήρωμα *τοῦ* τὰ πάντα *ἐν πᾶσιν* πληρουμένου

III. 19 *ἵνα πληρωθῆτε εἰς* πᾶν τὸ πλήρωμα *τοῦ Θεοῦ*.

III. 17 κατοικῆσαι *τὸν Χριστὸν . . . ἐν ταῖς καρδίαις ὑμῶν*

20 καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν τοῖς οὐρανοῖς.

II. 13–16 *ἐγγὺς ἐν* τῷ αἵματι τοῦ Χριστοῦ. Αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν . . . ποιῶν εἰρήνην, καὶ ἀποκαταλλάξῃ *τοὺς ἀμφοτέρους ἐν ἑνὶ σώματι* τῷ Θεῷ διὰ τοῦ σταυροῦ,

I. 10 *ἀνακεφαλαιώσασθαι* τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, ἐν αὐτῷ

21 καὶ ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς, νυνὶ δὲ ἀποκατήλλαξεν

II. 12–16 ἀπηλλοτριωμένοι *τῆς πολιτείας τοῦ Ἰσραὴλ* καὶ . . . νυνὶ δὲ *ἐν Χριστῷ Ἰησοῦ* ὑμεῖς *οἵ* ποτε ὄντες *μακρὰν . . .* τὴν ἔχθραν . . . *καταργήσας*, . . . καὶ ἀποκαταλλάξῃ *τοὺς ἀμφοτέρους*

IV. 18 *ἐσκοτωμένοι* τῇ διανοίᾳ *ὄντες*, ἀπηλλοτριωμένοι *τῆς ζωῆς τοῦ Θεοῦ . . . ἑαυτοὺς παρέδωκαν . . .* εἰς ἐργασίαν ἀκαθαρσίας πάσης

22 ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ *θανάτου*, παραστῆσαι ὑμᾶς ἁγίους καὶ ἀμώμους *καὶ ἀνεγκλήτους* κατενώπιον αὐτοῦ,

II. 14–16 *τὴν ἔχθραν ἐν* τῇ σαρκὶ αὐτοῦ . . . *καταργήσας . . . καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἑνὶ* σώματι *τῷ* Θεῷ διὰ τοῦ *σταυροῦ*

V. 27 *ἵνα* παραστήσῃ *αὐτὸς ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν, . . . ἵνα ᾖ* ἁγία καὶ ἄμωμος

I. 4 *εἶναι* ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ

23 εἴ γε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν, οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος.

24 Νῦν χαίρω ἐν τοῖς παθήμασιν ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὅ ἐστιν ἡ ἐκκλησία,

25 ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν λόγον τοῦ Θεοῦ,

26 τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν—νῦν δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ,

27 οἷς ἠθέλησεν ὁ Θεὸς γνωρίσαι τί τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὅς ἐστιν Χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης·

IV. 21 εἴ γε αὐτὸν ἠκούσατε

III. 17–18 κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν, ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι,

I. 18 ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ

III. 6 διὰ τοῦ εὐαγγελίου οὗ ἐγενήθην διάκονος

III. 1 ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ

III. 13 διὸ αἰτοῦμαι μὴ ἐνκακεῖν ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν,

II. 15 ἐν τῇ σαρκὶ αὐτοῦ

I. 22–23 τῇ ἐκκλησίᾳ ἥτις ἐστὶν τὸ σῶμα αὐτοῦ

III. 7 τοῦ εὐαγγελίου οὗ ἐγενήθην διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι

III. 2 εἴ γε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς,

V. 18 πληροῦσθε ἐν Πνεύματι

VI. 17 ῥῆμα Θεοῦ

III. 9–10 τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων . . . ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς . . . ἡ πολυποίκιλος σοφία τοῦ Θεοῦ,

V. 13 τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται·

III. 4–5 τῷ μυστηρίῳ τοῦ Χριστοῦ, ὃ ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ

III. 16–17 *ἵνα δῷ ὑμῖν κατὰ* **τὸ πλοῦτος τῆς δόξης** *αὐτοῦ . . . κατοικῆσαι* **τὸν Χριστὸν** *διὰ τῆς πίστεως* **ἐν** *ταῖς* **καρδίαις ὑμῶν**

I. 18. *εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστιν ἡ* **ἐλπὶς τῆς** *κλήσεως* **αὐτοῦ, τίς ὁ πλοῦτος τῆς δόξης** *τῆς κληρονομίας* **αὐτοῦ ἐν τοῖς ἁγίοις,**

III. 1 *ὁ δέσμιος τοῦ* Χριστοῦ Ἰησοῦ *ὑπὲρ* **ὑμῶν τῶν ἐθνῶν**

28 *ὃν ἡμεῖς καταγγέλομεν* **νουθετοῦντες** *πάντα ἄνθρωπον καὶ* **διδάσκοντες** *πάντα ἄνθρωπον* **ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον** *ἐν Χριστῷ·*

VI. 4 *ἐκτρέφετε αὐτὰ ἐν . . .* **νουθεσίᾳ** Κυρίου

IV. 21 *ἐν αὐτῷ* **ἐδιδάχθητε**

I. 8 *ἧς ἐπερίσσευσεν εἰς ἡμᾶς* **ἐν πάσῃ σοφίᾳ**

V. 27 **ἵνα παραστήσῃ** *αὐτὸς ἑαυτῷ* **ἔνδοξον τὴν ἐκκλησίαν,**

IV. 13 *μέχρι καταντήσωμεν οἱ* **πάντες . . . εἰς ἄνδρα τέλειον,**

29 *εἰς ὃ καὶ* **κοπιῶ** *ἀγωνιζόμενος* **κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ** *ἐν* **δυνάμει.**

IV. 28 *μᾶλλον δὲ* **κοπιάτω ἐργαζόμενος**

I. 19 **κατὰ τὴν ἐνέργειαν** *τοῦ κράτους τῆς ἰσχύος* **αὐτοῦ ἣν ἐνήργηκεν**

III. 7 **κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ**

III. 20 **κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν,**

II.

1 *Θέλω γὰρ* **ὑμᾶς εἰδέναι** *ἡλίκον ἀγῶνα ἔχω ὑπὲρ* **ὑμῶν καὶ** *τῶν ἐν Λαοδικίᾳ καὶ ὅσοι οὐχ ἑόρακαν τὸ πρόσωπόν μου* **ἐν σαρκί,**

I. 18 *εἰς τὸ εἰδέναι* **ὑμᾶς** *τίς ἐστιν ἡ ἐλπὶς*

II. 11 **ὑμεῖς** *τὰ ἔθνη* **ἐν σαρκί,**

2 **ἵνα παρακληθῶσιν αἱ καρδίαι** *αὐτῶν,* **συνβιβασθέντες ἐν ἀγάπῃ** *καὶ εἰς πᾶν* **πλοῦτος** *τῆς*

VI. 22 **ἵνα . . . παρακαλέσῃ τὰς καρδίας** *ὑμῶν*

IV. 16 *πᾶν τὸ σῶμα . . .*

πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ, Χριστοῦ,

συνβιβαζόμενον . . . τὴν αὔξησιν τοῦ σώματος ποιεῖται . . . ἐν ἀγάπῃ

I. 7 τὸ πλοῦτος τῆς χάριτος αὐτοῦ

III. 4 νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ

IV. 13 τῆς ἐπιγνώσεως τοῦ Υἱοῦ τοῦ Θεοῦ,

3 ἐν ᾧ εἰσιν πάντες οἱ θησαυροὶ τῆς σοφίας καὶ γνώσεως ἀπόκρυφοι.

I. 8 ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει

III. 19 γνῶναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ,

III. 9 τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου . . . ἐν τῷ Θεῷ

4 Τοῦτο λέγω ἵνα μηδεὶς ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ.

IV. 17 Τοῦτο οὖν λέγω καὶ μαρτύρομαι

V. 6 Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις

IV. 14 ἵνα μηκέτι ὦμεν νήπιοι . . . ἐν τῇ κυβίᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδίαν τῆς πλάνης,

5 εἰ γὰρ καὶ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.

Philem. 16 ἀδελφὸν ἀγαπητόν . . . καὶ ἐν σαρκὶ καὶ ἐν Κυρίῳ

V. 15 βλέπετε οὖν

Philem. 6 ἡ κοινωνία τῆς πίστεώς σου ἐνεργὴς γένηται . . . εἰς Χριστόν·

6 Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε,

V. 8 ὡς τέκνα φωτὸς περιπατεῖτε,

V. 15 βλέπετε οὖν ἀκριβῶς πῶς περιπατεῖτε,

III. 11 τῷ Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν

7 ἐρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ καὶ βεβαιούμενοι

III. 17 ἐν ἀγάπῃ ἐρριζωμένοι καὶ

τῇ πίστει καθὼς ἐδιδάχθητε, περισσεύοντες ἐν εὐχαριστίᾳ.

II. 22 ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε

IV. 21 ἐν αὐτῷ ἐδιδάχθητε καθώς ἐστιν ἀλήθεια

I. 7–8. τῆς χάριτος αὐτοῦ, ἧς ἐπερίσσευσεν εἰς ἡμᾶς

V. 4 ἀλλὰ μᾶλλον εὐχαριστία.

8 Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ κατὰ Χριστόν·

V. 15 βλέπετε οὖν . . . μὴ

V. 6 μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις

IV. 22 τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης

IV. 19 ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ

II. 2 κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα

9 ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς Θεότητος σωματικῶς,

III. 17 κατοικῆσαι τὸν Χριστὸν . . . ἐν ταῖς καρδίαις ὑμῶν

I. 22–23 τῇ ἐκκλησίᾳ, ἥτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πάσιν πληρουμένου.

III. 19 ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ.

10 καὶ ἐστὲ ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας,

III. 19 ἵνα πληρωθῆτε

V. 23 ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας,

I. 21 ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας

11 ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ Χριστοῦ,

II. 11 περιτομῆς ἐν σαρκὶ χειροποιήτου,

IV. 22 ἀποθέσθαι ὑμᾶς . . . τὸν παλαιὸν ἄνθρωπον

12 συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι, ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνερ-

IV. 5 μία πίστις, ἓν βάπτισμα

I. 19–20 τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ

γείας τοῦ Θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν·

13 καὶ ὑμᾶς νεκροὺς ὄντας τοῖς παραπτώμασιν *καὶ τῇ* ἀκροβυστίᾳ τῆς σαρκὸς *ὑμῶν*, συνεζωοποίησεν ὑμᾶς σὺν αὐτῷ, χαρισάμενος ἡμῖν *πάντα τὰ παραπτώματα*,

14 *ἐξαλείψας τὸ καθ' ἡμῶν* χειρόγραφον τοῖς δόγμασιν *ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἦρκεν ἐκ τοῦ μέσου, προσηλώσας αὐτὸ τῷ σταυρῷ·*

15 *ἀπεκδυσάμενος* τὰς ἀρχὰς καὶ τὰς ἐξουσίας *ἐδειγμάτισεν* ἐν παρρησίᾳ, *θριαμβεύσας αὐτοὺς ἐν αὐτῷ.*

16 Μὴ *οὖν τις ὑμᾶς κρινέτω ἐν βρώσει καὶ ἐν πόσει ἢ ἐν μέρει ἑορτῆς ἢ νεομηνίας ἢ σαββάτων*,

17 *ἅ ἐστιν σκιὰ τῶν μελλόντων*, τὸ δὲ σῶμα τοῦ Χριστοῦ.

18 μηδεὶς ὑμᾶς *καταβραβευέτω* θέλων *ἐν* ταπεινοφροσύνῃ καὶ *θρησκείᾳ τῶν ἀγγέλων, ἃ ἑώρακεν ἐμβατεύων, εἰκῇ* φυσιούμενος *ὑπὸ* τοῦ νοὸς τῆς σαρκὸς *αὐτοῦ*,

19 καὶ *οὐ κρατῶν* τὴν Κεφαλήν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἁφῶν καὶ *συνδέσμων* ἐπιχορηγούμενον

τὴν ἐνέργειαν *τοῦ κράτους τῆς ἰσχύος* αὐτοῦ, *ἣν ἐνήργηκεν ἐν τῷ Χριστῷ* ἐγείρας αὐτὸν ἐκ νεκρῶν

II. 6 καὶ *συνήγειρεν*

II. 5 καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συνεζωοποίησεν τῷ Χριστῷ

II 11 ἀκροβυστία . . . ἐν σαρκὶ

IV. 32 χαριζόμενοι *ἑαυτοῖς καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ* ἐχαρίσατο ὑμῖν.

II. 15 *τὴν ἔχθραν, ἐν τῇ σαρκὶ αὐτοῦ τὸν νόμον τῶν ἐντολῶν* ἐν δόγμασιν *καταργήσας*,

Philem. 19 ἔγραψα *τῇ ἐμῇ* χειρί

III. 10 *ἵνα γνωρισθῇ νῦν* ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις

VI. 19 ἐν παρρησίᾳ *γνωρίσαι*

IV. 16 ἐν *μέτρῳ ἑνὸς ἑκάστου* μέρους

I. 22–23 *τῇ ἐκκλησίᾳ ἥτις ἐστὶν* τὸ σῶμα αὐτοῦ

V. 6 μηδεὶς ὑμᾶς *ἀπατάτω*

IV. 2 *μετὰ πάσης* ταπεινοφροσύνης

IV. 23 *ἀνανεοῦσθαι δὲ τῷ πνεύματι* τοῦ νοὸς *ὑμῶν*

II. 3 *ποιοῦντες* τὰ θελήματα τῆς σαρκὸς *καὶ τῶν διανοιῶν, καὶ ἤμεθα τέκνα* φύσει *ὀργῆς*

IV. 15–16 αὐξήσωμεν *εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν* ἡ κεφαλή, Χριστός, ἐξ οὗ πᾶν τὸ σῶμα

καὶ συνβιβαζόμενον αὔξει τὴν αὔξησιν τοῦ Θεοῦ.

συναρμολογούμενον καὶ συνβιβαζόμενον διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας . . . τὴν αὔξησιν τοῦ σώματος ποιεῖται

20 Εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε,

II. 5 καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συνεζωοποίησεν τῷ Χριστῷ

I. 4 πρὸ καταβολῆς κόσμου

IV. 18 τῆς ζωῆς τοῦ Θεοῦ

II. 12 ἄθεοι ἐν τῷ κόσμῳ

II. 15 τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν

21 Μὴ ἅψῃ μηδὲ γεύσῃ μηδὲ θίγῃς,

22 ἅ ἐστιν πάντα εἰς φθορὰν τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων;

IV. 22 τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον

IV. 14 παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβίᾳ τῶν ἀνθρώπων

23 ἅτινά ἐστιν λόγον μὲν ἔχοντα σοφίας ἐν ἐθελοθρησκίᾳ καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινι πρὸς πλησμονὴν τῆς σαρκός.

I. 17 δῴῃ ὑμῖν πνεῦμα σοφίας

IV. 2 μετὰ πάσης ταπεινοφροσύνης καὶ

VI. 2 τίμα τὸν πατέρα σου

III.

1 Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστός ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος·

II. 5–6 συνεζωοποίησεν τῷ Χριστῷ . . . καὶ συνήγειρεν καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ,

I. 20 ἣν ἐνήργηκεν ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις ὑπεράνω πάσης ἀρχῆς

2 τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς.

I. 8 ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει

I. 10 τὰ ἐπὶ τῆς γῆς

3 ἀπεθάνετε *γάρ*, *καὶ* ἡ ζωὴ *ὑμῶν* κέκρυπται *σὺν τῷ* Χριστῷ *ἐν τῷ* Θεῷ·

II. 1 ὑμᾶς *ὄντας* νεκροὺς

IV. 18 *ἀπηλλοτριωμένοι* τῆς ζωῆς τοῦ Θεοῦ

III. 9 *τοῦ μυστηρίου τοῦ* ἀποκεκρυμμένου . . . *ἐν τῷ* Θεῷ

4 ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ *ἡμῶν*, *τότε καὶ ὑμεῖς σὺν* αὐτῷ φανερωθήσεσθε *ἐν* δόξῃ.

V. 13 *τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς* φανεροῦται· *πᾶν γὰρ τὸ* φανερούμενον *φῶς ἐστιν.*

IV. 18 τῆς ζωῆς *τοῦ* Θεοῦ

III. 21 *αὐτῷ* ἡ δόξα

5 Νεκρώσατε *οὖν τὰ* μέλη τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, *πάθος*, ἐπιθυμίαν *κακήν*, καὶ τὴν πλεονεξίαν ἥτις ἐστὶν εἰδωλολατρεία,

II. 1 *ὑμᾶς ὄντας* νεκροὺς

V. 30 μέλη *ἐσμὲν τοῦ σώματος αὐτοῦ*

I. 10 τὰ ἐπὶ τῆς γῆς

V. 5 *πᾶς* πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης, ὅ *ἐστιν* εἰδωλολάτρης, *οὐκ ἔχει* κληρονομίαν *ἐν τῇ βασιλείᾳ τοῦ* Χριστοῦ

II. 3 *ἀνεστράφημέν ποτε ἐν ταῖς* ἐπιθυμίαις

6 δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ·

V. 6 διὰ ταῦτα *γὰρ* ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ *ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.*

7 *ἐν* οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε, *ὅτε ἐζῆτε ἐν* τούτοις·

II. 2–3 *ἐν* αἷς ποτε περιεπατήσατε . . . *ἐν* οἷς καὶ ἡμεῖς *πάντες ἀνεστράφημέν* ποτε

8 νυνὶ δὲ ἀπόθεσθε *καὶ* ὑμεῖς τὰ πάντα, ὀργήν, θυμόν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν·

V. 8 *ἦτε γάρ ποτε σκότος*, νῦν δὲ *φῶς*

IV. 31 πᾶσα *πικρία* καὶ θυμὸς καὶ ὀργὴ *καὶ κραυγὴ* καὶ βλασφημία ἀρθήτω *ἀφ'* ὑμῶν *σὺν* πάσῃ κακίᾳ

IV. 29 *πᾶς* λόγος *σαπρὸς* ἐκ τοῦ στόματος ὑμῶν *μὴ ἐκπορευέσθω*

V. 4 αἰσχρότης *καὶ* μωρολογία

9 *μὴ* ψεύδεσθε εἰς ἀλλήλους,

IV. 25 *Διὸ* ἀποθέμενοι τὸ

ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον *σὺν ταῖς πράξεσιν αὐτοῦ*,

ψεῦδος λαλεῖτε *ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ, ὅτι ἐσμὲν ἀλλήλων μέλη.*

IV. 22 ἀποθέσθαι *ὑμᾶς . . .* τὸν παλαιὸν ἄνθρωπον *τὸν φθειρόμενον*

10 καὶ ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' *εἰκόνα* τοῦ κτίσαντος *αὐτόν*,

IV. 23–24 ἀνανεοῦσθαι *δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν* καὶ ἐνδύσασθαι τὸν καινὸν *ἄνθρωπον* τὸν κατὰ *Θεὸν* κτισθέντα

IV. 13 εἰς *τὴν ἑνότητα . . .* τῆς ἐπιγνώσεως

11 *ὅπου οὐκ ἔνι Ἕλλην καὶ* Ἰουδαῖος, περιτομὴ *καὶ* ἀκροβυστία, *βάρβαρος, Σκύθης*, δοῦλος, ἐλεύθερος, *ἀλλὰ πάντα καὶ ἐν* πᾶσιν *Χριστός.*

II. 11–12 *οἱ λεγόμενοι* ἀκροβυστία *ὑπὸ τῆς λεγομένης* περιτομῆς . . . *τῆς πολιτείας* τοῦ Ἰσραὴλ

VI. 8 *τοῦτο κομίσεται παρὰ Κυρίου, εἴτε* δοῦλος *εἴτε* ἐλεύθερος

I. 23 *τοῦ τὰ* πάντα ἐν πᾶσιν *πληρουμένου.*

12 Ἐνδύσασθε *οὖν*, ὡς ἐκλεκτοὶ *τοῦ Θεοῦ* ἅγιοι καὶ ἠγαπημένοι, σπλάγχνα *οἰκτιρμοῦ*, χρηστότητα,

IV. 24 ἐνδύσασθαι *τὸν καινὸν ἄνθρωπον*

I. 4 καθὼς ἐξελέξατο *ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς* ἁγίους καὶ *ἀμώμους κατενώπιον αὐτοῦ ἐν* ἀγάπῃ

IV. 32 χρηστοί, εὔσπλαγχνοι

ταπεινοφροσύνην, πραΰτητα, μακροθυμίαν,

IV. 2 *μετὰ πάσης* ταπεινοφροσύνης *καὶ* πραΰτητος *καὶ* μακροθυμίας

13 ἀνεχόμενοι ἀλλήλων *καὶ* χαριζόμενοι ἑαυτοῖς, *ἐάν τις πρός τινα ἔχῃ μομφήν· καθὼς καὶ* ὁ Κύριος ἐχαρίσατο ὑμῖν οὕτως *καὶ ὑμεῖς·*

IV. 2 ἀνεχόμενοι ἀλλήλων *ἐν ἀγάπῃ*

IV. 32 χαριζόμενοι ἑαυτοῖς καθὼς *καὶ* ὁ *Θεὸς ἐν* Χριστῷ ἐχαρίσατο ὑμῖν.

V. 24 οὕτως καὶ *αἱ γυναῖκες*

14 ἐπὶ πᾶσιν δὲ τούτοις τὴν ἀγάπην, ὅ ἐστιν σύνδεσμος τῆς τελειότητος.

15 καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβευέτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἑνὶ σώματι· καὶ εὐχάριστοι γίνεσθε.

16 ὁ λόγος τοῦ Χριστοῦ ἐνοικείτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ· διδάσκοντες καὶ νουθετοῦντες ἑαυτούς, ψαλμοῖς ὕμνοις ᾠδαῖς πνευματικαῖς ἐν τῇ χάριτι ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ Θεῷ·

17 καὶ πᾶν ὅ τι ἐὰν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ Θεῷ Πατρὶ δι' αὐτοῦ.

18 Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν, ὡς ἀνῆκεν ἐν Κυρίῳ.

VI. 16 ἐν πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως

IV. 2–3 ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, σπουδάζοντες τηρεῖν τὴν ἑνότητα τοῦ Πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης·

IV. 13 εἰς ἄνδρα τέλειον

II. 13–14 τοῦ Χριστοῦ. Αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν

III. 17 κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν

IV. 4 ἓν σῶμα καὶ ἓν Πνεῦμα καθὼς καὶ ἐκλήθητε

II. 16 ἐν ἑνὶ σώματι

V. 4 ἀλλὰ μᾶλλον εὐχαριστία

VI. 17 ῥῆμα Θεοῦ

III. 17 κατοικῆσαι τὸν Χριστὸν . . . ἐν ταῖς καρδίαις ὑμῶν

II. 4 πλούσιος ὢν ἐν ἐλέει

I. 8 ἐν πάσῃ σοφίᾳ

IV. 21 ἐν αὐτῷ ἐδιδάχθητε

VI. 4 ἐν . . . νουθεσίᾳ Κυρίου.

V. 19 λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ,

II. 8 τῇ γὰρ χάριτί ἐστε σεσωσμένοι

V. 20 εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ Θεῷ καὶ Πατρί,

V. 21–22 ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ. Αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὡς τῷ Κυρίῳ

V. 3–4 καθὼς *πρέπει ἁγίοις . . . ἃ οὐκ* ἀνῆκεν

19 Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας *καὶ μὴ* πικραίνεσθε *πρὸς αὐτάς.*

V. 25 Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας

IV. 31 *πᾶσα* πικρία . . . *ἀρθήτω*

20 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν *κατὰ πάντα,* τοῦτο γὰρ εὐάρεστόν ἐστιν ἐν Κυρίῳ.

VI. 1 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν *ὑμῶν* ἐν Κυρίῳ· τοῦτο γάρ ἐστιν *δίκαιον.*

V. 10 *δοκιμάζοντες τί* ἐστιν εὐάρεστον τῷ Κυρίῳ

21 Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, *ἵνα μὴ ἀθυμῶσιν.*

VI. 4 Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, *ἀλλὰ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ* καὶ *νουθεσίᾳ* Κυρίου.

22 Οἱ δοῦλοι, ὑπακούετε *κατὰ πάντα* τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλίαις ὡς ἀνθρωπάρεσκοι, ἀλλ᾽ ἐν ἁπλότητι καρδίας φοβούμενοι τὸν Κύριον.

VI. 5–6 Οἱ δοῦλοι, ὑπακούετε τοῖς κατὰ σάρκα κυρίοις *μετὰ φόβου καὶ τρόμου* ἐν ἁπλότητι τῆς καρδίας *ὑμῶν ὡς τῷ* Χριστῷ, μὴ κατ᾽ ὀφθαλμοδουλίαν ὡς ἀνθρωπάρεσκοι, ἀλλ᾽ *ὡς* δοῦλοι Χριστοῦ

V. 21 ἐν φόβῳ Χριστοῦ

23 *ὃ ἐὰν* ποιῆτε, ἐκ ψυχῆς *ἐργάζεσθε* ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις,

VI. 6–7 ποιοῦντες *τὸ θέλημα τοῦ Θεοῦ* ἐκ ψυχῆς, *μετ᾽ εὐνοίας δουλεύοντες* ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις

24 εἰδότες ὅτι ἀπὸ Κυρίου *ἀπολήμψεσθε τὴν ἀνταπόδοσιν* τῆς κληρονομίας. τῷ Κυρίῳ Χριστῷ δουλεύετε·

VI. 8 εἰδότες ὅτι *ἕκαστος ἐάν τι ποιήσῃ ἀγαθόν, τοῦτο* κομίσεται παρὰ Κυρίου, *εἴτε δοῦλος εἴτε ἐλεύθερος.*

25 *ὁ γὰρ* ἀδικῶν κομίσεται ὃ ἠδίκησεν, καὶ οὐκ ἔστιν προσωπολημψία.

I. 14 *ἀρραβὼν* τῆς κληρονομίας *ἡμῶν*

VI. 6 ὡς δοῦλοι Χριστοῦ

Philem. 18 *εἰ δέ τι* ἠδίκησέν *σε*

VI. 9 καὶ προσωπολημψία οὐκ ἔστιν *παρ᾽ αὐτῷ.*

IV.

1 Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις *παρέχεσθε*, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε Κύριον ἐν οὐρανῷ.

2 Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ,

3 προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν *θύραν* τοῦ λόγου, λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι,

4 ἵνα *φανερώσω* αὐτὸ ὡς δεῖ με λαλῆσαι.

5 Ἐν σοφίᾳ περιπατεῖτε *πρὸς τοὺς ἔξω*, τὸν καιρὸν ἐξαγοραζόμενοι.

6 ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἠρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἑνὶ ἑκάστῳ ἀποκρίνεσθαι.

7 Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς

VI. 9 Καὶ οἱ κύριοι, *τὰ αὐτὰ ποιεῖτε* πρὸς αὐτούς, *ἀνιέντες τὴν ἀπειλήν*, εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ Κύριός *ἐστιν* ἐν οὐρανοῖς

VI. 1 τοῦτο *γάρ ἐστιν* δίκαιον

VI. 18 *διὰ πάσης προσευχῆς* καὶ *δεήσεως*, προσευχόμενοι *ἐν παντὶ καιρῷ ἐν Πνεύματι*, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν *πάσῃ* προσκαρτερήσει

V. 4 *αλλὰ μᾶλλον* εὐχαριστία

VI. 18–20 προσευχόμενοι . . . καὶ ὑπὲρ ἐμοῦ, ἵνα μοι *δοθῇ* λόγος ἐν ἀνοίξει *τοῦ στόματός μου, ἐν παρρησίᾳ γνωρίσαι* τὸ μυστήριον τοῦ *εὐαγγελίου*, ὑπὲρ οὗ *πρεσβεύω ἐν* ἁλύσει

VI. 20 ἵνα *ἐν* αὐτῷ *παρρησιάσωμαι* ὡς δεῖ με λαλῆσαι.

V. 15–16 Βλέπετε οὖν *ἀκριβῶς πῶς* περιπατεῖτε, *μὴ ὡς ἄσοφοι ἀλλ' ὡς* σοφοί, ἐξαγοραζόμενοι τὸν καίρον

IV. 29 πᾶς λόγος *σαπρὸς ἐκ τοῦ στόματος* ὑμῶν *μὴ ἐκπορευέσθω, ἀλλὰ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῷ* χάριν *τοῖς ἀκούουσιν*

I. 18 *εἰς τὸ* εἰδέναι ὑμᾶς

VI. 8 εἰδότες *ὅτι* ἕκαστος *ἐάν τι ποιήσῃ*

V. 33 ὑμεῖς οἱ . *καθ'* ἕνα ἕκαστος

VI. 21 Ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ, *τί πράσσω*, πάντα

καὶ πιστὸς διάκονος *καὶ σύνδουλος* ἐν Κυρίῳ,

8 ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν,

9 *σὺν* Ὀνησίμῳ *τῷ πιστῷ καὶ* ἀγαπητῷ ἀδελφῷ, *ὅς ἐστιν ἐξ ὑμῶν· πάντα ὑμῖν γνωρίσουσιν τὰ ὧδε.*

10 Ἀσπάζεται ὑμᾶς Ἀρίστ-αρχος ὁ συναιχμάλωτός μου *καὶ* Μάρκος *ὁ ἀνεψιὸς* Βαρνάβα, *περὶ οὗ* ἐλάβετε ἐντολάς, *ἐὰν* ἔλθῃ *πρὸς ὑμᾶς,* δέξασθε *αὐτόν,*

11 *καὶ* Ἰησοῦς ὁ λεγόμενος Ἰοῦστος, *οἱ ὄντες ἐκ* περιτομῆς οὗτοι *μόνοι* συνεργοὶ *εἰς* τὴν βασιλείαν τοῦ Θεοῦ, οἵτινες *ἐγενήθησάν* μοι *παρηγορία.*

12 ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ *ἐξ ὑμῶν,* δοῦλος Χριστοῦ Ἰησοῦ, πάντοτε *ἀγωνιζόμενος* ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα σταθῆτε τέλειοι *καὶ πεπληροφορημένοι ἐν παντὶ* θελήματι τοῦ Θεοῦ.

γνωρίσει ὑμῖν Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν Κυρίῳ,

VI. 22 ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν

Philem. 10–16 Ὀνήσιμον . . . ἀδελφὸν ἀγαπητόν

Philem. 23–24 Ἀσπάζεταί σε Ἐπαφρᾶς ὁ συναιχμάλωτός μου . . . Μάρκος, Ἀρίσταρχος,

VI. 13 ἀναλάβετε *τὴν πανοπλίαν*

II. 15 *τὸν νόμον τῶν* ἐντολῶν

VI. 17 *τὴν περικεφαλαίαν τοῦ σωτηρίου* δέξασθε

II. 11 οἱ λεγόμενοι *ἀκροβυστία ὑπὸ τῆς λεγομένης* περιτομῆς

Philem. 24 οἱ συνεργοί μου

V. 5 *ἐν τῇ* βασιλείᾳ τοῦ *Χριστοῦ καὶ* Θεοῦ

IV. 19 οἵτινες *ἀπηλγηκότες*

Philem. 23 Ἀσπάζεταί σε Ἐπαπρᾶς ὁ *συναιχμάλωτός μου ἐν* Χριστῷ Ἰησοῦ,

I. 16 οὐ παύομαι *εὐχαριστῶν* ὑπὲρ ὑμῶν *μνείαν ποιούμενος* ἐπὶ τῶν προσευχῶν *μου,* ἵνα ὁ Θεὸς

VI. 11 πρὸς τὸ *δύνασθαι ὑμᾶς* στῆναι

IV. 13 *εἰς ἄνδρα* τέλειον

VI. 6 δοῦλοι Χριστοῦ *ποιοῦντες* τὸ θέλημα τοῦ Θεοῦ

13 μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει πολὺν πόνον ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικίᾳ καὶ τῶν ἐν Ἱεραπόλει.

14 ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρὸς ὁ ἀγαπητὸς καὶ Δημᾶς.

15 Ἀσπάσασθε τοὺς ἐν Λαοδικίᾳ ἀδελφοὺς καὶ Νύμφαν καὶ τὴν κατ᾽ οἶκον αὐτῆς ἐκκλησίαν.

16 καὶ ὅταν ἀναγνωσθῇ παρ᾽ ὑμῖν ἡ ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικέων ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικίας ἵνα καὶ ὑμεῖς ἀναγνῶτε.

17 καὶ εἴπατε Ἀρχίππῳ, Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς.

18 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. μνημονεύετέ μου τῶν δεσμῶν. ἡ χάρις μεθ᾽ ὑμῶν.

IV. 17 Τοῦτο οὖν λέγω καὶ μαρτύρομαι

Philem. 23–24 ἀσπάζεταί σε . . . Δημᾶς, Λουκᾶς

Philem. 1–2 Παῦλος . . . Ἀπφίᾳ τῇ ἀδελφῇ καὶ Ἀρχίππῳ . . . καὶ τῇ κατ᾽ οἶκόν σου ἐκκλησίᾳ

III. 4 πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι

VI. 8 ἐάν τι ποιήσῃ ἀγαθόν

I. 22 τῇ ἐκκλησίᾳ

Philem. 2 καὶ Ἀρχίππῳ τῷ συνστρατιώτῃ ἡμῶν

V 15. Βλέπετε οὖν

IV. 12 εἰς ἔργον διακονίας

IV. 10 ἵνα πληρώσῃ τὰ πάντα

Philem. 19 ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρί

Philem. 1 Παῦλος δέσμιος Χριστοῦ Ἰησοῦ

II. 11. διὸ μνημονεύετε

VI. 24 ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.

ENGLISH TRANSLATION WITH PARALLEL PASSAGES FROM EPHESIANS

COLOSSIANS.	EPHESIANS.
I.	
1 Paul an apostle of Christ Jesus by the will of God and Timothy our brother,	I. 1 Paul an apostle of Christ Jesus by the will of God,
	Philem. 1 Paul a prisoner of Christ Jesus and Timothy our brother,
2 to those who are at Colossæ, the brethren who are consecrated to God and who are faithful to Christ. Grace unto you and peace from God our Father.	I. 1–2 to those who are in Ephesus, who are consecrated to God and who are faithful to Christ Jesus. Grace unto you and peace from God our Father and from the Lord Jesus Christ.
	Philem. 3 Grace unto you and peace from God our Father and from the Lord Jesus Christ.
3. We give thanks to the God and Father of our Lord Jesus Christ, praying always for you,	I. 3 Blessed be the God and Father of our Lord Jesus Christ.
	I. 16 I cease not to give thanks for you, making mention of you in my prayers,
	Philem. 4 I thank my God always, making mention of thee in my prayers,
4 since we heard of the faith which you have in	I. 15 since I heard of the faith in the Lord Jesus which

Christ Jesus, and of the love which you show towards all the saints,

is among you and the love which you show to all the saints

Philem. 5 hearing of thy love and of the faith which thou hast toward the Lord Jesus and unto all the saints,

5 sustained as you are by the hope which is laid up for you in heaven. This hope became yours when you first heard the word of the truth of the gospel,

I. 18 the hope of his calling

I. 12–13 we who had before hoped in Christ, in whom ye also having heard the word of truth, the gospel of your salvation,

6 which is come unto you even as it is also in all the world, bringing forth fruit and increasing even as it does among you also, since the day you heard and knew the grace of God in truth;

IV. 4 even as ye were called

IV. 32 even as God . . . forgave you

II. 12 without God in the world

V. 9 for the fruit of light

IV. 15 that we may grow up into Him

VI. 13 in the evil day

III. 2 if so be ye have heard of the dispensation of the grace of God

I. 17 in the full knowledge of Him

VI. 14 girt . . . with truth

7 even as ye learned of Epaphras, our beloved fellow servant, who is in his work for you a faithful minister of Christ,

IV. 20 ye did not so learn Christ

Philem. 23 Epaphras saluteth thee, my fellow-prisoner

VI. 21 Tychicus the beloved brother and faithful minister in the Lord,

8 who has brought me tidings of your love which is

IV. 2–3 forbearing one another in love, endeavouring

the fruit of **the Holy Spirit s** work in you.

9 **For this cause we also since** the day **we heard it, do not cease to pray for you.** And **what we ask of God** is this, **that you may be filled with the perfect knowledge of His will, in all wisdom and spiritual understanding,**

10 so that you may **walk worthily of the Lord** so as to please Him in all things, and thus you will bear fruit in every **good work** and you will **increase in the perfect knowledge of God,**

11 being **strengthened with all strength according to that power** which comes from the manifestation **of His glory,** and thus you will be enabled to endure affliction with all **patience** and even with **joy:**

to keep the unity **of the Spirit**

I. 15–16 **For this cause I also since I heard** of your faith **do not cease** to give thanks **for you, making mention of you in my prayers,**

III. 13 **wherefore I ask** that ye faint not

V. 18 **be ye filled** with the Spirit

I. 17 in **the full knowledge** of God

V. 17 **understand** what **the will** of the Lord is

I. 8 He abounded toward us **in all wisdom and** understanding

I. 3 **with every spiritual** blessing

IV. 1 I therefore the prisoner **in the Lord** beseech you to **walk worthily of the** calling

II. 10 **good works** which God afore prepared that **we should walk in** them.

II. 21 **increaseth,** groweth, into an holy temple

IV. 13 **the full knowledge of** the Son of **God,**

III. 16 that He would grant you **according to** the riches **of His glory to be strengthened with power**

I. 19 what the exceeding greatness **of His power** to us-ward who believe **according**

to the working **of the strength** of His might,

VI. 10 **be ye strong** in the Lord

IV. 2 with **patience**

Philem. 7 for I had much **joy**

12 **giving thanks unto the Father** who enabled us to take possession of the allotted portion of **the inheritance** which **the saints** now enjoy in **light.**

V. 20 **giving thanks always** for all things in the name of our Lord Jesus Christ unto God even **the Father,**

V. 5 **an inheritance** in the kingdom of Christ and of God

I. 18 His **inheritance** in **the saints**

V. 8 now are ye **light** in the Lord

13 For it is He who delivered us from **the power of darkness** and has brought us to our new home in **the kingdom of the Son of His love;**

VI. 12 we wrestle . . . against **the powers,** against the world-rulers **of** this **darkness**

V. 5 in **the kingdom of Christ**

I. 5–6 unto **sonship** through Jesus Christ . . . in **the Beloved**

14 **in whom we have redemption, even the forgiveness of our sins.**

I. 7 **in whom we have redemption** through His blood, **even the forgiveness of our sins**

15 Yes, He is the image and representation of the invisible God: He was born before any created being was brought into existence.

16 For **in Him were all things created in the heavens and upon the earth,** things seen by our bodily senses and

III. 9 God who **created all things**

II. 10 **created in Christ Jesus**

things beyond the range of sense, whether they be thrones **or lordships or principalities or powers, all things were created** by Him and with a view to Him.

I. 10 to gather into one **all things in Christ, the things in the heavens and the things upon the earth, in Him**

I. 21 far above all **principality and power and** might and **lordship**

III. 10 that there might now be made known **to the principalities and the powers in the heavenly places**

17 And He is before all things, **and it is in Him that all things** cohere, only in virtue of His hand present in all things does nature itself hold together.

I. 10 to gather into one **all things in Christ**

18 **And He is the Head of the Church, and the Church is His body,** for He is the beginning, the Firstborn from among the dead, in order that in all things He might have the pre-eminence.

V. 23 **and Christ is the Head of the Church, He** is the saviour of **the body.**

I. 22–23 and gave Him to be **Head** over all things **to the Church which is His body**

19 For it was **the Father's good pleasure** that **in** Him **all the fulness should dwell.**

I. 9 according to **His good** pleasure

I. 23 His body, **the fulness** of Him **that filleth all** in all

III. 19 that ye may be filled into **all the fulness** of God.

III. 17 that Christ **may dwell . . . in** your hearts

20 **And** it was also His good pleasure **to reconcile all things unto Himself by means of Christ; thus did God make**

II. 13–16 made nigh **in the blood of Christ. For He is our peace . . . making peace, and that He might reconcile**

peace through the blood of Christ's cross, through Him, I say, whether they be things on earth or things in the heavens.

21 And this reconciliation includes you too who in time past were alienated from Him. Your minds then showed your enmity against Him by your evil deeds, yet now hath God reconciled you to Himself

22 in Christ's human body, in His flesh, through His death. And thus God will present you before His presence holy and without blemish, and without cause for censure,

23 if so be ye continue in your loyalty to Christ, built upon Him as the foundation of your faith and established in Him, and not allowing yourselves to be moved away

them both in one body unto God through the cross,

I. 10 to gather together all things in Christ, the things in the heavens and the things upon the earth, in Him

II. 12–16 alienated from the commonwealth of Israel and. . . . But now in Christ Jesus ye who were sometime far off . . . having abolished the enmity . . . and that He might reconcile them both

IV. 18 being darkened in their understanding, alienated from the life of God . . . gave themselves up . . . to the working of all uncleanness

II. 14–16 having abolished the enmity in His flesh . . . and that He might reconcile them both in one body unto God through the cross

V. 27 that He might present the Church to Himself a glorious Church . . . that it should be holy and without blemish

I. 4 that we should be holy and without blemish before Him

IV. 21 if so be that ye heard Him

III. 17–18 that Christ may dwell in your hearts through faith; that ye being rooted and foundationed in love

from **the hope of the gospel** which **ye heard,** which was proclaimed in all creation under heaven, **whereof I Paul was made a minister.**

I. 18 **the hope** of His calling

III. 6 through **the gospel whereof I was made a minister**

III. 1 **I Paul** the prisoner of Christ

24 Now I rejoice **in my sufferings for you,** and I fill up that which is lacking on my part of **the afflictions** of Christ. What I mean is that **in** my **flesh** I suffer for **His body's** sake, **which is the Church,**

III. 13 wherefore I pray that ye faint not **at my tribulations for you,**

II. 15 **in** His **flesh**

I. 22–23 **the Church which is His body**

25 **whereof I was made a minister according to the stewardship** in God's house **with which I was entrusted to you-ward** for this end **that I might** (fulfil) **fully declare to you the word of God,**

III. 7 the gospel **whereof I was made a minister according to** the gift of the grace **of God which was given unto me**

III. 2 if so be ye have heard of **the stewardship** of the grace **of God which was given unto me to you-ward,**

V. 18 **be ye filled** with the Spirit

VI. 17 **the word of God**

26 even **the mystery kept secret from all ages** and **generations,** but **which has now been revealed to His saints,**

III. 9–10 **the mystery which has been kept secret from all ages . . .** that **now unto the** principalities . . . **there might be made known** . . . the manifold wisdom of God,

27 to whom it was God's good pleasure **to make known what are the riches of the glory of** this **mystery** now declared **among the Gentiles,**

V. 13 but all things when they are reproved **are made manifest** by the light

III. 4–5 **the mystery of Christ** which in other gener-

which is Christ in you the hope of glory.

ations was not made known unto the sons of men, as it has now been revealed unto His holy apostles

III. 16–17 that He would give unto you, according to the riches of His glory . . . that Christ may dwell in your hearts by faith

I. 18 that ye may know what is the hope of His calling, what the riches of the glory of His inheritance in the saints,

III. 1 the prisoner of Christ Jesus for you Gentiles.

28 And it is this Christ whom we proclaim, admonishing every man and instructing every man in all wisdom, for our one aim is to present to God every man perfect in Christ.

VI. 4 bring them up in . . . the admonition of the Lord

IV. 21 ye were taught in Him

I. 8 which He made to abound toward us in all wisdom

V. 27 that He might present the Church to Himself a glorious Church,

IV. 13 till we all come . . . to a perfect man,

29 And with this end in view I also labour wrestling in toil and suffering according to the energy which He imparts and which works in me in power.

IV. 28 but rather let him labour, working

I. 19 according to the energy of the strength of His might which He wrought

III. 7 according to the energy of His power

III. 20 according to the power which worketh in us,

II.

1 For I would have **you know** how great is the conflict which I have for **you** and for those in Laodicea and for as many as have not seen my face **in the flesh,**

I. 18 that **you may know** what is the hope

II. 11 **you** the Gentiles in **the flesh,**

2 **that** their **hearts may be comforted, having been knit together in love** and so may enjoy all **the riches of the** full assurance **of knowledge** and may thus be led to **a perfect knowledge of the mystery of God which is Christ Himself,**

VI. 22 **that he may comfort** your **hearts**

IV. 16 all the body . . . **knit together** . . . maketh the increase of the body . . . **in love**

I. 7 **the riches of** His grace

III. 4 that ye may perceive **my understanding** in **the mystery of Christ**

IV. 13 **the perfect knowledge** of the Son **of God,**

3 **in whom** there are **hidden all** the treasures of **wisdom and knowledge.**

I. 8 which He made to abound toward us in **all wisdom and** prudence

III. 19 and **to know** the love of Christ which passeth **knowledge,**

III. 9 the mystery **which hath been hidden . . . in** God

4 **I say this lest any one** delude **you with** persuasiveness **of speech.**

IV. 17 **This** therefore **I say** and testify

V. 6 **Let no man** deceive **you with** empty **words**

IV. 14 **that we be no longer** children . . . **in** the sleight of men, in craftiness, after the wiles of deceit,

5 For **even** though I am absent from you **in the flesh,** yet am I with you in the spirit rejoicing as **I behold** the orderly array and the steadfastness **of your faith in Christ.**

Philem. 16 a brother beloved . . . **both in the flesh** and in the Lord

V. 15 **see ye** therefore

Philem. 6 that the fellowship **of thy faith** may become effectual . . . **unto Christ**

6 **As therefore** you received **Christ Jesus to be Lord,** so **walk ye** in Him,

V. 8 **walk ye as** children of light,

V. 15 see ye **therefore** how circumspectly **ye walk,**

III. 11 **Christ Jesus** our **Lord**

7 **having been rooted in Him once for all and being built up in Him** and being firmly established by your faith in Him **even as ye were taught,** and **abounding** in **thanksgiving.**

III. 17 **rooted and . . . in** love

II. 22 **in whom also** ye are **being builded together**

IV. 21 **ye were taught in Him as** the truth is

I. 7–8 His grace which **He made to abound** toward us

V. 4 but rather **giving of thanks.**

8 **Take heed lest there be any one** that maketh spoil of **you** through his philosophy and **empty** and **deceitful** arguments, **in accordance with human tradition,** a round of ceremonial requirements **after the** rudiments **of the world** and not **according to** Christ;

V. 15 **take ye heed** therefore

V. 6 **let no one deceive you with empty** words

IV. 22 **the** old **man,** which is corrupt **according to the** lusts **of deceit**

IV. 19 they **gave** themselves **up** to uncleanness

II. 2 **according to** the course **of** this **world, according to** the ruler

9 for **in Christ dwelleth all the fulness of the Godhead bodily.**

III. 17 that **Christ should dwell . . . in** your hearts

I. 22–23 the Church which is His **body, the fulness** of Him who filleth all in all

III. 19 that ye may be filled into **all the fulness of God**

10 And ye are in Him, and in Him **ye are complete.** And it is He who is **the Head of all principality and power.**

III. 19 that **ye may be filled**

V. 23 Christ is **Head** of the Church,

I. 21 far above **all principality and power**

11 In Him too **you were circumcised with a circumcision** not **made with hands,** a circumcision **which has put off** the body of **the flesh,** the old carnal nature: this is **the circumcision** of Christ;

II. 11 **circumcision** in **the flesh made by hands,**

IV. 22 **that ye put off** . . . the old man

12 having been buried with Him in **baptism,** wherein **you were also raised with Him** through **your faith in the working of God who raised Him from the dead.**

IV. 5 one **faith,** one **baptism**

I. 19–20 His power to usward **who believe,** according to **the working** of the strength of **His** might, which He wrought in Christ **when He raised Him from the dead**

II. 6 **and He raised us together**

13 **And you being dead through your trespasses** and the **uncircumcision** of your **carnal heart** even you **did God quicken into life along with Christ, having forgiven us** all our trespasses;

II. 5 **even when we were dead through our trespasses, He quickened us together with Christ**

II. 11 **uncircumcision . . . in the flesh**

IV. 32 **forgiving** one another, even as God in Christ **forgave you.**

14 having also blotted out the **written bond** which bound us **to its ordinances**, which was against us: this bond Christ has taken out of the way, having nailed it to the cross.

15 And having stripped off from Himself **the principalities and powers**, He made a show of them **openly**, having triumphed over them upon the cross.

16 Therefore let no man judge you in eating or drinking or **in the matter** of a feast-day or of a new moon or of a sabbath.

17 These things were a sketch, a shadow, of the things to come, but **the body** is **Christ's**.

18 **Let no man** rob **you** of your prize by teaching you **at his own hand** in an affected **humility** to worship the angels while he subtly explains things which he has seen in visions, but all the while he **is puffed up** in vain by **the mind of the flesh**,

19 and he does not hold fast **the Head from whom the whole body by means of joints** and attachments **is supplied and knit together, and thus increases with the increase** which comes from God Himself.

II. 15 having abolished in His flesh the enmity, even the law of commandments contained **in ordinances**,

Philem. 19 **I have written it with my** own **hand**

III. 10 that there might now be made known **unto the principalities and powers**

VI. 19 to make known **with boldness**

VI. 16 **in the** measure of each several **part**

I. 22–23 the Church which is **His body**

V. 6 **let no man** deceive **you**

IV. 2 with all **humility**

IV. 23 and be renewed in the spirit of your **mind**

II. 3 performing **the desires of the flesh** and of the mind, and we were **by nature** children of wrath

IV. 15–16 **may grow up** in all things into Him who is **the Head**, even Christ, **from whom the whole body** fitly framed **and knit together through that which every joint supplieth** . . . maketh **the increase** of the body

20 If **ye died with Christ** to the elements **of the world**, why is it that as though **living** your former **worldly** life, **you subject yourselves to ordinances**,

II. 5 even when we were **dead** through our trespasses, He quickened us together **with Christ**

I. 4 before the foundation **of the world**

IV. 18 **the life** of God

II. 12 without God **in the world**

II. 15 the law of commandments **in ordinances**

21 "Handle not," "taste not," "touch not,"

22 —all these things **perish** in the using—after the precepts and **doctrines of men**?

IV. 22 the old man which **is corrupt**

IV. 14 by every wind **of doctrine** in the sleight **of men**

23 Which entire class of things possesses indeed an appearance **of wisdom** in a self-prescribed worship and **humility and** unsparing severity to the body, but has no **value** against the indulgence of the flesh.

I. 17 may He give you the Spirit **of wisdom**

IV. 2 with all **humility and**

VI. 2 **honour** thy father

III.

1 If then **ye were raised together with Christ**, seek the things that are **above** where **Christ** is, **seated at the right hand of God.**

II. 5–6 He quickened us **together with Christ** . . . and **raised us up together** and **made us sit together in** the heavenly places in **Christ** Jesus,

I. 20 which He wrought **in Christ when He raised** Him from the dead, and **set Him at His right hand** in the heavenly places **far above** all principality

2 **Let your thoughts concentrate on** the things that are above, not on **the things that are upon the earth.**

I. 8 which He made to abound toward us in all wisdom and **prudence**

I. 10 **the things upon the earth**

3 For **you died** and your **life is hidden** with Christ **in God.**

II. 1 **you** who were **dead**

IV. 18 alienated from **the life of God**

III. 9 the mystery which **hath been hidden . . . in God**

4 When Christ who is our **life shall be manifested,** then **shall you** also along with Him **be manifested** in **glory.**

V. 13 but all things that are reproved **are made manifest** by the light, for every thing **that is made manifest** is light.

IV. 18 **the life** of God

III. 21 unto Him be **the glory**

5. Therefore **once for all put to death** your **members which are upon the earth, fornication, uncleanness,** passion, evil **desire and covetousness which is idolatry.**

II. 1 you being **dead**

V. 30 we are **members** of His body

I. 10 **the things upon the earth**

V. 5 **no fornicator nor unclean person nor covetous man which is an idolator** hath any inheritance in the kingdom of Christ

II. 3 we had our conversation in **the lusts**

6 **For which things' sake the wrath of God cometh.**

V. 6 for, **because of these things cometh the wrath of God** upon the children of disobedience.

7 **In former days you indulged in these things** when you lived **among them.**

II. 2–3 **wherein aforetime ye walked . . . among whom we also** all **once** lived

8 **But now** do **you** also **put away all these things, anger, wrath, malice slander, abusive language out of your mouth.**

V. 8 for ye were once darkness **but now** are ye light

IV. 31 let **all** bitterness **and wrath and anger** and clamour **and railing be put away from you** with **all malice.**

IV. 29 let no corrupt **speech** proceed **out of your mouth**

V. 4 **filthiness** nor **foolish talking**

9 **Lie not one to another seeing ye have put off for ever the old man** with his deeds,

IV. 25 wherefore putting away **falsehood** speak ye truth each one with his neighbour, for we are members **one of another.**

IV. 22 that ye **put away . . . the old man** which is corrupt

10 **and seeing that ye have put on the new man which is being renewed unto perfect knowledge after** the image **of Him who created** him,

IV. 23–24 and **that ye be renewed** in the spirit of your mind, **and put on the new** man **which after** God **hath been created**

IV. 13 **unto** the unity . . . of **the perfect knowledge**

11 where there is neither Greek nor **Jew, circumcision** nor **uncircumcision**, barbarian, Scythian, **bond nor free,** but Christ is **all things**, and **in all things.**

II. 11–12 who are called **uncircumcision** by that which is called **circumcision** . . . the commonwealth of **Israel**

VI. 8 this shall he receive from the Lord whether he be **bond or free**

I. 23 Him that filleth **all in all.**

12 **Put ye on** therefore **as the elect** of God, **holy and beloved, a heart** of mercy, **kindliness, humility, a gentle and yielding spirit,** long-suffering,

IV. 24 **put on** the new man

I. 4 **even as He chose** us in Him before the foundation of the world that we should be **holy and** without blemish before Him in **love**

IV. 32 **kind, tender-hearted**

IV. 2 with all **humility** and **meekness** and **long-suffering**

13 **forbearing one another** and **forgiving each other,** if any man have a complaint against any, **even as the Lord freely forgave you, so also** do ye.

IV. 2 **forbearing one another** in love

IV. 32 **forgiving each other even as** God **also** in **Christ forgave you.**

14 And **over all** these put on the garment of **love** which is **the bond of perfectness.**

V. 24 **so** let the wives **also**

VI. 16 **above all** taking the shield of faith

IV. 2–3 forbearing one another in **love,** endeavouring to keep the unity of the Spirit in **the bond of** peace

IV. 13 unto a **perfect** man

15 And in all your difficulties let the umpire **in your hearts** be **the peace of Christ,** to which peace **also ye were called in one body,** and be ye **thankful.**

II. 13–14 **Christ.** For He is our **peace**

III. 17 that **Christ** should dwell by faith **in your hearts**

IV. 4 **one body** and one Spirit, even as **also ye were called**

II. 16 **in one body**

V. 4 but rather **giving of thanks**

16 **Let the word of Christ dwell in you with all its wealth,** so that you will thus **in all wisdom teach** and **admonish one another in psalms**

VI. 17 **the word** of God

III. 17 **that Christ should dwell . . . in your** hearts

II. 4 who is **rich** in mercy

I. 8 **in all wisdom**

and hymns and spiritual songs, singing with **grace in your hearts unto** God.

IV. 21 **ye were taught** in Him

VI. 4 in **the admonition** of the Lord

V. 19 speaking one **to another in psalms** and **hymns** and **spiritual songs, singing** and making melody **in your heart to** the Lord

II. 8 for **by grace** have ye been saved

17 And **whatsoever** ye do in word or in deed, do **all in the name of the Lord Jesus, giving thanks to God the Father** through Him.

V. 20 **giving thanks always** for **all things in the name of** our **Lord Jesus** Christ **unto God** even **the Father**

18 **Wives be subject to your husbands as is fitting in the Lord.**

V. 22–21 **subjecting yourselves** one to another **in** the fear of **Christ. Wives** be subject **to your** own **husbands as unto the Lord.**

V. 3–4 **as** becometh saints . . . which **are** not **befitting.**

19 **Husbands love your wives** and be not **bitter** towards them.

V. 25 **husbands love your wives**

IV. 31 let all **bitterness** . . . be put away

20 **Children obey your parents** in all things, **for this is well-pleasing in the Lord.**

VI. 1 **children obey your parents in the Lord; for this is** right.

V. 10 proving what **is well-pleasing to the Lord**

21 **Fathers provoke not your children** that they may not lose heart.

VI. 4 and **ye fathers provoke not your children** but bring them up in the nurture and admonition of the Lord.

22 **Bondservants be obedient** in all things **to them that are your masters according to the flesh, not with eyeservice as men-pleasers but in singleness of heart fearing the Lord.**

VI. 5–6 **bondservants be obedient to them that according to the flesh are your masters,** with **fear** and trembling, **in singleness of** your **heart** as unto Christ, **not in the way of eyeservice as men-pleasers but** as the servants **of Christ**

V. 21 **in the fear of Christ**

23 Whatever **you do,** work **with all your heart as unto the Lord and not unto men,**

VI. 6–7 **doing** the will of God **from the heart,** with good will doing service **as unto the Lord and not unto men.**

24 **knowing that from the Lord** ye shall receive the heavenly **inheritance** as your reward: **serve ye Christ** as your Lord.

VI. 8 **knowing that** whatsoever good thing each one doeth, the same **shall he receive again from the Lord** whether he be bond or free

I. 14 the earnest of our **inheritance**

25 For **he that doeth wrong shall receive again** for **the wrong that he did, and there is no respect of persons.**

VI. 6 as **the bondservants of Christ**

Philem. 18 if he **wronged** thee in anything

VI. 9 **and there is no respect of persons** with Him.

IV.

1 **Ye masters** render **to** your **bondservants that which is right** and equitable, **knowing that ye also** have a **Master in heaven.**

VI. 9 And **ye masters,** do the same things **unto them,** forbearing threats, **knowing that** both their **Master and yours is in heaven,**

VI. 1 for **this is right**

2 **Continue steadfast in prayer**, let heart and mind **keep awake in prayer**, and ever **with thanksgiving**;

VI. 18 with all **prayer** and supplication **praying** at all seasons in the Spirit and **watching thereunto in** all **perseverance**

V. 4 but rather **giving of thanks**

3 withal **praying for us also, that** God **may open for us** a door **for the preaching of the word**, that I may proclaim **the mystery** of Christ **for which** also **I am in bonds**,

VI. 18–20 **praying . . . for me also that utterance** may be given **unto me** in **opening** my mouth, to make known with boldness **the mystery** of the gospel, **for which** I am an ambassador **in chains**,

4 **that** I may make **it** manifest **as I am in duty bound to proclaim it.**

VI. 20 **that** in **it** I may speak boldly **as I ought to proclaim it.**

5 **Walk** in **wisdom** toward them who are without, **buying up every opportunity.**

V. 15–16 look therefore carefully how **ye walk**, not as unwise but as **wise**, **buying up the opportunity**

6 **Let your speech be always** with **grace**, seasoned with salt, **that you may know** how you ought to answer **every man.**

IV. 29 let **no** corrupt **speech** proceed out of **your** mouth but such as is good for the building up of the need, that it may give **grace** to them that hear.

I. 18. **that ye may know**

VI. 8 **knowing** that whatsoever **each man** doeth

V. 33 do **ye** also **each one severally**

7 **All my affairs shall Tychicus make known to you, the beloved brother and faithful minister** and fellow-servant **in the Lord,**

VI. 21 but that ye also may know **my affairs** how I do, **Tychicus the beloved brother and faithful minister in the Lord shall make known to you all things:**

8 **whom I have sent to you for this very purpose, that ye may know how matters stand with me and that he may comfort your hearts,**

9 with **Onesimus** the faithful and **beloved brother** who is one of yourselves. They will inform you of all that is going on here.

10 **Aristarchus my fellow-prisoner saluteth you,** and **Mark** the cousin of Barnabas, in regard to whom **you received instructions** — if he come to you **give** him **a hearty welcome,**

11 and Jesus **who is surnamed** Justus: these are **Hebrew** Christians. **They** alone are **my fellow-workers** in advancing **the kingdom of God, each of whom** has been a comfort **to me.**

12 **Epaphras saluteth you,** who is one of yourselves, **a bondservant of Christ Jesus,** who is **ever** wrestling **in prayer for you that you may stand perfect** and fully assured in all **the will of God.**

VI. 22 **whom I have sent to you for this very purpose, that ye may know how matters stand with me and that he may comfort your hearts,**

Philem. 10–16 **Onesimus . . . a brother beloved**

Philem. 23–24 Epaphras **my fellow-prisoner saluteth thee . . . Mark, Aristarchus**

VI. 13 **take up** the whole armour

II. 15 the law of **commandments**

VI. 17 **take ye** the helmet of salvation

II. 11 **who are called** uncircumcision by that which is called **circumcision**

Philem. 24 **my fellow-workers**

V. 5 in **the kingdom of** Christ and **God**

IV. 19 **all of whom** being past feeling

Philem. 23 **Epaphras** my fellow-prisoner in **Christ Jesus saluteth thee**

I. 16 **I do not cease** to give thanks **for you** making mention of you **in my prayers, that God**

VI. 11 **that ye may** be able to **stand**

IV. 13 unto a **perfect** man

VI. 6 **bondservants of Christ** doing **the will of God**

13 For **I bear him witness** with what earnestness he labours for you and for them in Laodicea and for them in Hierapolis.

IV. 17 this then I say and **testify**

14 **Luke** the beloved physician **saluteth you**, and **Demas.**

Philem. 23–24 **there saluteth thee, Demas, Luke**

15 Salute **the brethren** that are in Laodicea, **and** Nympha **and the church in her house.**

Philem. 1–2 Paul . . . to Apphia **our sister and** to Archippus . . . **and to the church in thy house**

16 And when this epistle **has been read** among you, **cause** that it **be read** also in **the church** of the Laodiceans, and that ye also **read** the epistle from Laodicea.

III. 4 whereby **when ye read** ye may perceive

VI. 8 whatsoever good thing any man **doeth**

I. 22 **unto the church**

17 **And** say **to Archippus, Take heed to the ministry** which thou hast received in the Lord, **that thou fully discharge** it.

Philem. 2 **and to Archippus** our fellow-soldier

V. 15 **take heed** then

IV. 12 for the work **of ministering**

IV. 10 **that He might fill** all things

18. The salutation **of me Paul with my own hand. Remember** my **bonds. Grace be with** you.

Philem. 19 **I Paul** have written it **with my own hand**

Philem. 1 **Paul a prisoner** of Christ Jesus

II. 11 wherefore **remember**

VI. 24 **grace be with** all who love our Lord Jesus Christ in uncorruptness.

TRANSLATION

THE EPISTLE TO THE COLOSSIANS

Chapter I.

1 Paul, an apostle of Christ Jesus by the will
2 of God, and Timothy our brother, to those
who are at Colossæ, the brethren who are
consecrated to God and who are faithful to
Christ. Grace unto you and peace from God
our Father.

3 We give thanks to the God and Father of
our Lord Jesus Christ, praying always for
4 you, since we heard of the faith which you
have in Christ Jesus and of the love which
5 you show toward all the saints, sustained as
you are by the hope which is laid up for you
in heaven. This hope became yours when
you first heard the word of the truth of the
6 gospel, which is come unto you, even as it is
also in all the world, bringing forth fruit and
increasing, even as it does among you also,
since the day you heard and knew the grace of
7 God in truth; even as ye learned of Epaphras
our beloved fellow-servant, who is in his work

8 for you a faithful minister of Christ, who has
brought me tidings of your love which is the
fruit of the Holy Spirit's work in you.
9 For this cause we also since the day we
heard it do not cease to pray for you. And
what we ask of God is that you may be filled
with the perfect knowledge of His will, in all
10 wisdom and spiritual understanding, so that
you may walk worthily of the Lord so as to
please Him in all things, and thus you will
bear fruit in every good work and you will
increase in the perfect knowledge of God;
11 being strengthened with all strength according
to that power which comes from the manifesta-
tion of His glory, and thus you will be
enabled to endure affliction with all patience
12 and longsuffering and even with joy; giving
thanks unto the Father who enabled us to
take possession of the allotted portion of the
inheritance which the saints now enjoy in
13 light. For it is He who delivered us from
the power of darkness and has brought us to
our new home in the kingdom of the Son of
14 His love, in whom we have redemption, even
the forgiveness of our sins.
15 Yes, He is the image and representation
of the invisible God: He was born before
any created being was brought into existence.

16 For in Him were all things created in the heavens and upon the earth, things seen by our bodily senses and things beyond the range of sense, whether they be thrones or lordships or authorities or powers, all things were created by Him, and with a view to
17 Him. And He is before all things, and it is in Him that all things cohere, only in virtue of His hand present in all things does nature itself hold together.

18 And he is the Head of the church, and the church is His body, for He is the beginning, the Firstborn from among the dead, in order that in all things He might have the pre-eminence.

19 For it was the Father's good pleasure that in Him all the fulness should dwell.

20 And it was also His good pleasure to reconcile all things unto Himself by means of Christ: thus did God make peace through the blood of Christ's cross; through Him, I say, whether they be things on the earth or things in the heavens.

21 And this reconcilation includes you too who in time past were alienated from Him. Your minds then showed your enmity against Him
22 by your evil deeds; yet now hath God reconciled you to Himself in Christ's human body,

in His flesh, through His death. And thus God will present you before His presence holy and without blemish and without cause
23 for censure, if so be ye continue in your loyalty to Christ, built upon Him as the foundation of your faith, and established in Him, and not allowing yourselves to be moved away from the hope of the gospel which ye heard, which was proclaimed in all creation under heaven, whereof I Paul was made a minister.

24 Now I rejoice in my sufferings for you, and I fill up that which is lacking on my part of the afflictions of Christ. What I mean is that in my flesh I suffer for His body's sake,
25 which is the church; whereof I was made a minister according to the stewardship in God's house with which I was entrusted to you-ward for this end that I might fully
26 declare to you the word of God, even the mystery kept secret from all ages and generations, but which has now been revealed to
27 His saints, to whom it was God's good pleasure to make known what are the riches of the glory of this mystery now declared among the Gentiles, which is Christ in you the hope of glory.

28 And it is this Christ whom we proclaim,

admonishing every man and instructing every man in all wisdom, for our one aim is to present to God every man perfect in Christ.
29 And with this end in view I also labour, wrestling in toil and suffering according to the energy which He imparts and which works in me in power.

Chapter II.

1 For I would have you know how great is the conflict which I have for you and for those in Laodicea and for as many as have
2 not seen my face in the flesh; that their hearts may be comforted, having been knit together in love, and so may enjoy all the riches of the full assurance of knowledge, and may thus be led to a perfect knowledge of the mystery of
3 God which is Christ Himself, in whom there are hidden all the treasures of wisdom and knowledge.
4 I say this lest any one delude you with
5 persuasiveness of speech. For even though I am absent from you in the flesh, yet am I with you in the spirit, rejoicing as I behold the orderly array and the steadfastness of your faith in Christ.
6 As therefore you received Christ Jesus as

7 Lord, so walk ye in Him, having been rooted in Him once for all, and being built up in Him and being firmly established by your faith in Him even as ye were taught, and abounding in thanksgiving.

8 Take heed lest there be any one that maketh spoil of you through his philosophy and empty and deceitful arguments in accordance with human tradition, a round of ceremonial requirements after the rudiments of the
9 world and not according to Christ: for in Christ dwelleth all the fulness of the Godhead
10 bodily. And ye are in Him, and in Him ye are complete. And it is He who is the Head
11 of all principality and power. In Him too you were circumcised with a circumcision not made with hands, a circumcision which has put off the body of the flesh, the old carnal nature; this is the circumcision of Christ:
12 having been buried with Him in baptism, wherein you were also raised with Him through your faith in the working of God who
13 raised Him from the dead. And you being dead through your trespasses and the uncircumcision of your carnal heart, even you did God quicken into life along with Christ,
14 having forgiven us all our trespasses: having also blotted out the written bond, which

bound us to its ordinances, which was against us: this bond Christ has taken out of the
15 way, having nailed it to the cross. And having stripped off from Himself the principalities and powers He made a show of them openly, having triumphed over them upon the cross.

16 Therefore let no man judge you in eating or drinking or in the matter of a feast-day or
17 of a new moon or of a sabbath. These things were a sketch, a shadow, of the things
18 to come, but the body is Christ's. Let no man rob you of your prize by teaching you at his own hand in an affected humility to worship the angels while he subtly explains things which he has seen in visions, but all the while he is puffed up in vain by the mind
19 of the flesh, and he does not hold fast the Head, from whom the whole body by means of joints and attachments is supplied and knit together, and thus increases with the increase which comes from God Himself.

20 If ye then died with Christ to the elements of the world, why is it that as though living your former worldly life, you subject your-
21 selves afresh to ordinances, "Handle not,"
22 "taste not," "touch not"—all these things perish in the using—after the precepts and

23 doctrines of men? Which entire class of things possesses indeed an appearance of wisdom in a self-prescribed worship and humility and unsparing severity to the body, but has no value against the indulgence of the flesh.

Chapter III.

1 If then ye were raised together with Christ seek the things that are above where Christ
2 is, seated at the right hand of God. Let your thoughts concentrate on the things that are above, not on the things that are upon the
3 earth. For you died and your life is hidden
4 with Christ in God. When Christ who is our life shall be manifested, then shall you also along with Him be manifested in glory.
5 Therefore once for all put to death your members which are upon the earth, fornication, uncleanness, passion, evil desire and
6 covetousness which is idolatry. For which
7 things' sake the wrath of God cometh. In former days you indulged in these things
8 when you lived among them. But now do ye also put away all these things, anger, wrath, malice, slander, abusive language out of your
9 mouth. Lie not one to another seeing ye

have put off for ever the old man with his
10 deeds, and have put on the new man which is
being renewed unto perfect knowledge after
11 the image of Him who created him, where
there is neither Greek nor Jew, circumcision
nor uncircumcision, barbarian, Scythian, bond
nor free, but Christ is all things and in all
things.

12 Put ye on therefore as the elect of God,
holy and beloved, a heart of mercy, kindliness,
humility, a gentle and yielding spirit, long-
13 suffering, forbearing one another and forgiving
each other if any man have a complaint
against any; even as Christ freely forgave
14 you, so also do ye. And over all these put
on the garment of love which is the bond of
15 perfectness. And in all your difficulties let
the umpire in your hearts be the peace of
Christ, to which peace also ye were called in
16 one body, and be ye thankful. Let the word
of Christ dwell in you with all its wealth, so
that you will thus in all wisdom teach and
admonish one another in psalms and hymns
and spiritual songs, singing with grace in your
17 hearts unto God. And whatever you do in
word or in deed, do all in the name of the
Lord Jesus, giving thanks to God the Father
through Him.

18 Wives be subject to your husbands as is
19 fitting in the Lord. Husbands love your wives and be not bitter towards them.
20 Children obey your parents in all things, for
21 this is well-pleasing in the Lord. Fathers provoke not your children that they may not lose heart.

22 Bondservants be obedient in all things to them that are your masters according to the flesh, not with eyeservice as men-pleasers, but in singleness of heart, fearing the Lord.
23 Whatever you do, work with all your heart as
24 unto the Lord and not unto men, knowing that from the Lord ye shall receive the heavenly inheritance as your reward: serve
25 ye Christ as your Lord. For he that doeth wrong shall receive again for the wrong that he did, and there is no respect of persons.

Chapter IV.

1 Ye masters render to your bondservants that which is just and equitable, knowing that
2 ye also have a Master in heaven. Continue steadfast in prayer, let heart and mind keep awake in prayer, and ever with thanksgiving;
3 withal praying for us also that God may open for us a door for the preaching of the word,

that I may proclaim the mystery of Christ,
4 for which also I am in bonds, that I may
make it manifest as I ought to proclaim it.
5 Walk in wisdom towards them who are with-
6 out, buying up every opportunity. Let your
speech be always with grace, seasoned with
salt, that ye may know how ye ought to
answer every man.

7 All my affairs shall Tychicus make known
unto you, the beloved brother and faithful
8 minister and fellow-servant in the Lord, whom
I have sent to you for this very purpose that
ye may know how matters stand with me and
9 that he may comfort your hearts, with
Onesimus the faithful and beloved brother
who is one of yourselves. They will inform
10 you of all that is going on here. Aristarchus
my fellow-prisoner saluteth you, and Mark the
cousin of Barnabas, in regard to whom you
received instructions—if he come to you give
11 him a hearty welcome—and Jesus who is sur-
named Justus: these are Hebrew Christians.
They alone are my fellow-workers in advanc-
ing the kingdom of God, each of whom has
12 been a comfort to me. Epaphras saluteth
you, who is one of yourselves, a bondservant
of Christ Jesus, who is ever wrestling in
prayer for you, that ye may stand perfect and

13 fully assured in all the will of God. For I bear him witness with what earnestness he labours for you, and for them in Laodicea, and
14 for them in Hierapolis. Luke the beloved physician saluteth you, and Demas.
15 Salute the brethren that are in Laodicea, and Nympha and the church in her house.
16 And when this epistle has been read among you, cause that it be read also in the church of the Laodiceans, and that you also read
17 the epistle from Laodicea. And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fully
18 discharge it. The salutation of me Paul with my own hand. Remember my bonds. Grace be with you.

NOTES

Chapter I

1. An apostle. This name for the first office-bearers in the Christian Church was given by Christ Himself. See Luke vi. 13, "He called His disciples; and He chose from them twelve, whom also He named apostles." The meaning of the word is "a messenger," one sent forth: the apostles were men sent by Christ to proclaim the kingdom of God. Paul was an apostle on an equality with "the Twelve" in virtue of his having been directly appointed to that office by Christ Himself. Cf. Gal. i. 1, 11; Acts xxvi. 16–20. **By the will of God**, *i.e.* he renounces all claim of personal merit, and makes the declaration that he owes everything to God's unmerited grace. **Timothy.** It is St. Paul's custom to associate another name or names with his own, in the opening salutations of the epistles. We find Timothy's name in 2 Cor. i. 1; Phil. i. 1, as well as in Col. and Philem. It also occurs along with that of Silvanus in 1 and 2 Thess. St. Paul associates Sosthenes with himself in 1 Cor.

i. 1. **The brother**, signifying the relationship of Christian men to each other. The fuller phrase is found in Phil. i. 14, "the brethren in the Lord."

2. Saints, the consecrated people of God. Israel was "an holy nation," Ex. xix. 6. The "Israel of God" have taken the place of "Israel according to the flesh," and are "a royal priesthood, a holy nation," 1 Pet. ii. 9. "This mode of address marks the later epistles of St. Paul. In his earlier letters (1 and 2 Thess., 1 and 2 Cor., Gal.) he writes to the Church, to the Churches. The change begins with the Epistle to the Romans, and from that time forward the apostle always uses "saints" in various combinations in addressing Churches (Rom., Phil., Col., Eph.)" (Lightfoot). **In Christ**, one of St. Paul's favourite phrases. It was only "in Christ" that they were faithful brethren. Cf. ‖ Eph.; also Eph. vi. 21, "the beloved brother and faithful minister in the Lord"; 1 Cor. iv. 17, "my beloved and faithful child in the Lord." **God our Father**, cf. ‖ Eph.

3. We give thanks. In all St. Paul's epistles to Churches, except Gal., immediately after the salutation there is his thanksgiving to God. Cf. the parallels in Eph. and Philem.

4. Having heard, giving the cause why he

thanks God and prays on their behalf. In ‖ Eph. he uses the same Aor. part. to indicate the source of his knowledge of the faith in Christ of those to whom he is there writing. But St. Paul stood in quite a different relation to the Church in Ephesus. It was not, as in the case of the Colossians, by report that he learned of the faith of the Ephesians, for he was the founder of that Church, and had resided there for three years. The fact, therefore, that their faith was known to him not by personal knowledge, but by the report of others, is one of many reasons why the Epistle "to the Ephesians" must be regarded as in reality the circular letter to which he refers, ch. iv. 16, as "the epistle to Laodicea." See Introduction, p. 31.

5. On account of the hope. Their faith in Christ and their love to one another were in a sense due to "the hope," the glorious future brought to them in the gospel. Cf. 2 Tim. i. 10, "our Saviour Christ Jesus who abolished death and brought life and incorruption to light through the gospel." Living as we do at this interval of time we fail to appreciate the marvellous attraction which was exercised by this "hope" over the heathen, of whom the apostle says that they had no hope, and were without God in the world, Eph. ii. 12. Even in the modern world

the outlook of the heathen to the life after death is brightened by no Christian hope. **That is laid up for you.** Cf. Luke xix. 20, "Here is Thy pound which I kept *laid up* in a napkin," and 2 Tim. iv. 8, "henceforth there is *laid up* for me the crown of righteousness." **Of which ye heard before**, *i.e.* probably, before the false teachers arrived. **The truth of the gospel**: this phrase occurs Gal. ii. 5, 14; cf. also ‖ Eph.

6. Bringing forth fruit; cf. Mark iv. 28, "the earth *bringeth forth fruit*." "The gospel is essentially a reproductive organism, a plant 'whose seed is in itself'" (Lightfoot). **Increasing.** Here the gospel "increases" in its results. In Eph. ii. 21 the whole building increases, grows into a holy temple: in Eph. iv. 15 it is Christian men, who by acting the truth in love increase, grow up into Christ in all things. **Ye fully knew the grace of God**, knew how boundless its blessings and its resources are. The noun ἐπίγνωσις occurs ver. 9; it signifies full or advanced knowledge, precise and correct knowledge, Eph. i. 17, "the *knowledge* of God," *i.e.* the knowledge of His will, and of the blessings which He constantly bestows on men through Christ. Eph. iv. 13, "the *knowledge* of the Son of God," *i.e.* of His nature, dignity, and benefits. Cf. John xvii. 3, "This is eternal life, that they may *know* Thee

the only true God, and Jesus Christ, whom Thou hast sent."

7. Epaphras was a Colossian; ch. iv. 12, "Epaphras, who is one of you": St. Paul gives him this high commendation, that he was his own beloved fellow-servant in the work of Christ, and a faithful minister in the work he had done in behalf of the Colossians. He had come from Colossæ to Rome, and there he cheered the apostle by "declaring to him"—ch. i. 8—the love which the Christians in Colossæ had manifested. The Church there had been founded by Epaphras: it was from him they "heard and knew the grace of God in truth"; this they "learned" from him. Epaphras had faithfully ministered there, and probably also in Laodicea and Hierapolis—ch. iv. 13. He was now in Rome when the Epistles to the Colossians and to Philemon were written. In some way of which we are ignorant Epaphras had become the apostle's fellow-prisoner; this name is given to him in Philem. 23. St. Paul bears witness to the prayerfulness of Epaphras, ch. iv. 12, "always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God. For I bear him witness, that he hath much labour for you, and for them in Laodicea, and for them in Hierapolis." **For you.** The MSS. are much

divided in the reading here—between "you" and "us." The "critical" editors also differ much: Westcott and Hort, Tregelles, Lightfoot, the R.V. and others read "us." Tischendorf, Meyer, and others keep the reading of the Textus Receptus, "you." If we read "us," the meaning is that Epaphras acted in Colossæ on St. Paul's behalf, authorised by him, probably sent by the apostle to evangelise the cities of the Lycus during his three years' residence in Ephesus (Acts xx. 31).

8. Love is the first of "the fruit of the Spirit," Gal. v. 22. It was the visible result of their acceptance of the gospel: it is always and everywhere the test of discipleship, John xiii. 35.

9. Wherefore, *i.e.* because of the tidings from Colossæ. **We ask**. He prays for the Colossians that they may be filled with the knowledge of God's will, so that they may walk worthily of the Lord. In ch. ii. 2 he prays that their hearts may be comforted. For the Ephesians he prays, Eph. i. 17, that God would give them a spirit of wisdom and revelation in the knowledge of Him; Eph. iii. 13, he prays that they may not faint because of the persecution which he is enduring; and Eph. iii. 16, that God would grant them to be strengthened with power through His Spirit. **Perfect knowledge**. Full, clear, accurate knowledge; see ver. 6. **Wisdom**, mental excel-

lence in its highest and fullest sense. *Σύνεσις* is an application of *σοφία* to details, an apprehending of the bearing of things: *φρόνησις*, an application of *σοφία* in the suggesting of lines of action. Sophia, wisdom, in the N.T. means (1) supreme intelligence, that of God and Christ in creating and governing and redeeming the world; *e.g.* Rev. vii. 12, "The wisdom be unto God"; (2) human wisdom, knowledge acquired by acuteness and experience, Matt. xii. 42, the wisdom of Solomon; skill in the management of affairs, one of the qualifications required in a deacon, Acts vi. 3; prudence, skill, discretion, Col. i. 28, iii. 16, iv. 5. With St. Paul it means, in many places, a knowledge of the purpose of God, previously hidden, of providing salvation for men by the death of Christ, Eph. i. 8. Hence all the treasures of wisdom are hidden in Christ, Col. ii. 3. See also Col. i. 9; Eph. i. 17. The "wisdom" of ch. ii. 23 is the conceit of wisdom, empty and specious, and opposed to Christ by the false teachers. Cf. Job xxviii. and the Book of Proverbs.

10. Walk, *i.e.* to regulate one's life. This metaphor of "walking" on "the road" of God's law is one of the most frequent in Scripture: see, *e.g.*, Ps. cxix. 1; cf. *ὁδὸς*, way, signifying the path of life, and the way of salvation, and even

Christian men themselves. So that we often find "the way" used absolutely and without any adjective qualifying it; thus "they spake evil of the Way before the multitude," Acts xix. 9; "No small stir arose concerning the Way," ver. 23; "I persecuted this Way unto death." xxii. 4. **Worthily**; they are to walk worthily of the Lord, *i.e.* of Christ, who should be honoured and worthily represented by the conduct of Christian men in the business and intercourse of everyday life. In ‖ Eph. they are to walk worthily of their calling. **Unto all well-pleasing**; cf. 1 Thess. iv. 1, "how ye ought to walk and to please God." **Bringing forth fruit**; see ver. 6. **In the knowledge**; we may also translate "increasing *by* the knowledge of God," with Lightfoot, Abbott, and others. If so, then the meaning is that as the sunshine and the rain nourish the growth of a plant, so does the knowledge of God nurture the life and growth of the soul; it bears fruit and increases by means of its knowledge of God; and this again can be ours only by being willing to do His will, ver. 9; and cf. John vii. 17.

11. Observe the synonyms for **power**, more particularly in ‖ Eph. **His glory**; the glory of God, His nature manifested toward man; cf. Luke ii. 9; Acts xxii. 11; 2 Cor. iii. 18.

Unto all patience. The purpose of God's giving His strength to the Christian is that he may thus be enabled to endure trial: the divine strength produces patience and steadfastness in suffering. The thought is a wonderful one, that the power of God finds its sphere not in great works that we might wish to do, but in producing in those who suffer trial and pain, patience and longsuffering with joy.

12. Giving thanks. Note the enlargement of thought in ‖ Eph.; the thanksgiving is to be for all things, and is to be in the name of our Lord Jesus Christ. **Who hath enabled us**; cf. 2 Cor. iii. 6, "who hath also *enabled* us to be ministers of the New Testament." **The inheritance**; a lot, an allotted portion; here, the eternal salvation which God has assigned to the saints. Cf. ‖ Eph. and Ps. xlvii. 4, "He shall choose our inheritance for us." The reference here is to the inheritance of territory assigned to the tribes of Israel by the drawing of lots, Josh. xviii. 6, "I will cast lots for you here before the Lord our God." The land on which the lot fell for each tribe was its inheritance. The saints have also an inheritance in the kingdom of light, "an inheritance among all them that are sanctified," Acts xx. 32, xxvi. 18.

Light, the antithesis of "darkness" in next

verse. Bengel remarks that light means knowledge and joy.

13. Who delivered us; cf. the striking parallel Acts xxvi. 18, "to turn them from darkness to light, and from the power of Satan unto God, that they may receive remission of sins, and an inheritance among them that are sanctified by faith in Me." **The kingdom**; the word signifies royal power, kingship, dominion, rule, sovereignty: such is the kingdom of God—His rule, and the sphere of it. The kingdom of Christ is the kingdom over which the Messiah presides. The kingdom of God or of heaven—which last expression is found in Matt. only—is that perfect system of things established by Jesus, in which all those who believe in Him, of every nation, are being gathered together into one society; they are intimately and vitally united to God, are dedicated to Him, and are made partakers of the Holy Ghost and of eternal salvation. This kingdom was inaugurated by Christ; its benefits are being realised here and now by those who obey Him, but it is to be consummated when Christ shall come the second time, when the dead are raised, when the wrongs of this present world are done away, when the last enemy is destroyed, and all things are put under Christ's feet, that God may be all in all.

The kingdom of Christ, therefore, exists now in this world: it also exists in an exalted and perfect state in heaven, and into that heavenly kingdom Christian men at the hour of death do immediately pass. Such are some of the N.T. statements regarding "the kingdom of Christ and of God."

14. Redemption. Cf. ‖ Eph., where redemption is explained as being through the blood of Christ. Cf. also Rom. iii. 24, "justified freely by His grace through the *redemption* that is in Christ Jesus: whom God hath set forth as a propitiation through faith in His blood." Redemption is deliverance from a state of slavery. In the Christian sense it is deliverance effected through the death of Christ from the righteous displeasure of God against sin. The verb "to redeem" occurs thrice in the N.T.: Luke xxiv. 21, "We trusted that it was He who should *redeem* Israel," *i.e.* that He should deliver Israel from evils of every kind, external and internal: Tit. ii. 14, "Jesus Christ, who gave Himself for us, that He might *redeem* us from all iniquity"; 1 Pet. i. 18, "ye were *redeemed* not with silver or gold from your vain manner of life, but with the precious blood of Christ." Deliverance from sin, deliverance effected through the blood of Christ,—such is the N.T. meaning

of redemption. Here redemption is identified with the forgiveness of our sins.

15. The apostle now shows who and what He is by whom we have been redeemed, and into whose kingdom we have been brought. **The image**, representation. Cf. 2 Cor. iv. 4, "Christ who is the *image* of God"; Heb. i. 3, "the exact expression, the likeness of God"; Matt. xxii. 20, "whose is this *image*? They say, Cæsar's," *i.e.* the head of Cæsar on the denarius; Col. iii. 10, the *image* of God is the divine perfection into a moral likeness with which Christians are renewed; Rom. viii. 29, the *image* of the Son of God; 2 Cor. iii. 18, the *image* of the Lord, into which true Christians are transformed, is likeness not only to the glorified body of the Lord, but also to the mind of Christ. The thought that Christ is the image of God is the same as is expressed in John i. 18, "No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath revealed Him." It is by means of Christ that God manifests Himself; cf. also John xiv. 9, "he that hath seen Me hath seen the Father." God is invisible, but His image may be seen, that is, Christ. **Born before all creation.** Lightfoot renders "begotten before the ages." Heb. i. 6, Christ is called "the first-born"; Col. i. 18, "the firstborn from among

the dead," the first of the dead who was raised to life. This last expression occurs also in Rev. i. 5; Rom. viii. 29, "the firstborn among many brethren," long before those who by His agency and merits are made sons of God. "He was born," says Bengel, "and born before the creation of all things. The πρὸ which is contained in πρωτότοκος governs the genitive κτίσεως. Time is an accident of the creature; therefore the birth of the Son of God was before all time." The Arians endeavoured to draw from this verse the inference that the Son was a created being, that He was "the firstborn of every creature." But this sense is not required by the words, and is expressly excluded by the context. "It is inconsistent alike with the universal agency in creation which is ascribed to Him in the words following, 'in Him were all things created,' and with the absolute pre-existence and self-existence which is claimed for Him just below, 'He is before all things.' We may add also that it is irreconcilable with other passages in the apostolic writings, while it contradicts the fundamental idea of the Christian consciousness" (Lightfoot). The true meaning was given by Justin Martyr, "Christ is the first-born of God, and born before all the creatures." The ideas necessarily implied are (1) priority to

all creation: Christ is not a creature, but the Creator; and (2) sovereignty over all creation. God's firstborn, His only-begotten Son, is the Head of God's household.

16. In Him, by Him, unto Him; notice the prepositions, ἐν in Him, διὰ by Him, εἰς unto Him, their beginning, their course, their end. **Were created**; all things have had their immediate origin in Christ: He is the causal element of their existence. It is the same doctrine as that of John i. 3, "all things were made by Him, and without Him was not anything made that was made." **Things visible and things invisible**; the whole universe, visible and invisible. **Thrones, lordships, authorities, powers**; the primary reference in these terms is to the orders of angels as conceived by the Gnostic Judaizers at Colossæ. The apostle shows by implication the folly of worshipping angels when they in common with all other creatures are created beings, created by Christ. He returns to the subject again. **With a view to Him**; cf. Eph. i. 10, "to sum up into one all things in Christ." "All things must find their meeting point, their reconciliation, at length in Him from whom they took their rise. . . . The Eternal Word is the goal of the universe, as He was the starting-point. It must end in unity, as it proceeded

from unity, and the centre of this unity is Christ. This expression has no parallel and could have none in the Alexandrian phraseology and doctrine" (Lightfoot) The summing up of all things in Christ does not give us explicit information in regard to the destiny of all creatures in eternity. This remains in Christ's hands (John v. 22).

17. Before all things. The apostle here speaks of the existence of Christ, before and apart from all time. Cf. John viii. 58, "Before Abraham was born I am"; cf. also John i. 1. **In Him all things cohere.** "He is the binding and sustaining power in whom universal nature consists" (Lightfoot). Nature "consists," holds together in Christ; apart from Him it would instantly fall into dissolution. Natural law, *e.g.* as we see it at work in electricity, in heat and cold, in the tides, in the stars, in gravitation, is the expression and the working of the will of Christ. The working of Christ's will reigns supreme in this world and throughout the universe. So also is it Christ in whom all moral action "consists": it is He who is the author and upholder of all truth, and purity, and justice, and goodness, and wisdom: "in Him all things cohere." In the words, "In Him all things consist," St. Paul gives us the Christian philosophy of the universe.

18. The Head; cf. ‖ Eph. Christ is the Head of the Christian church, and His disciples have no intelligible unity apart from their ascended Head; and Christ as the Head is both the centre of this unity and the source of the church's life and the supreme authority, its ruling and guiding power, to whom it owes all obedience and love. "The church can say, Christ is my head; I am His body" (Bengel). Cf. 1 Cor. xii. 12. **The church**: ecclesia originally meant a gathering of Greek citizens called out from their homes to some public meeting-place, an assembly of the people. In the Sept. it translates the Heb. Qahal, the assembly of the Israelites, especially when gathered together for sacred purposes. Ecclesia is used in Acts xix. 41 to describe the riotous concourse of people in the theatre at Ephesus. In the Christian sense in the N.T. it denotes an assembly of Christians gathered for worship. It is applied to those who in any city or other place constitute such a company and are united in one body, *e.g.* Acts viii. 1, xi. 22, "the church in Jerusalem." It also means the whole body of Christians throughout the earth, all who honour and worship and obey God and Christ in whatever place they may be, *e.g.* Eph. v. 25, "Christ loved the church, and gave Himself

up for it"; and in many other places. **the beginning**, ἀρχὴ; this word is purposely contrasted with ἀρχαὶ, ver. 16, authorities: Christ is head over all these. **might have the pre-eminence**; see ver. 15. Christ is first in resurrection, in ascension, in glorification: first in nature, born before every creature; first in the church, the firstborn from the dead.

19. It was the Father's good pleasure. Cf. Matt. iii. 17, "This is My beloved Son, in whom *I am well pleased.*" **All the fulness.** Cf. 1 Cor. x. 26, "the earth and the *fulness* thereof," whatever fills the earth or is contained in it: Ps. xcvi. "the *fulness*" of the sea; Mark vi. 43, "the *fulness* of the baskets," all the contents of the baskets. Eph. iii. 19, "that ye might be filled into all the *fulness* of God"; iv. 13, "till we all attain . . . to the measure of the stature of the *fulness* of Christ"; i. 23, "the *fulness* of Him *that filleth* all in all"; ch. ii. 9, "In Him dwelleth *all the fulness* of the Godhead bodily." All the plenitude of Deity, no reservation being made, whatever is contained in the Divine nature in all its depths of eternal existence, righteousness, wisdom, power, holiness, goodness, truth, love, all the fulness of the Godhead dwells in Christ. **should dwell**, should have its permanent abode. Cf. ch. ii. 9, where the same expression

occurs, and there also in connection with the Pleroma, "in Him dwelleth all the fulness." See p. 54 for separate note on "The Pleroma."

20. To reconcile, to bring back to a former state of harmony. Cf. Luke xviii. 13, "God be *reconciled* to me the sinner"; 2 Cor. v. 18–20, "God was in Christ *reconciling* the world unto Himself." Cf. ‖ Eph. Here it is God who reconciles the universe to Himself through Christ. In Eph. it is Christ who reconciles both Jew and Gentile in one body unto God through the cross. **having made peace**; observe, He who made peace is God the Father. **by the blood of His cross**; cf. Eph. i. 7, "in whom we have our redemption *through His blood*," and ii. 16, "that He might reconcile them to God *through the cross*." Here the two ideas are woven into one, "having made peace *through the blood of His cross*."

21. On the whole verse cf. ‖ Eph., where the thought is much amplified. **Alienated and enemies**; alienation the beginning and root of enmity. **your minds**; the mind as the faculty of understanding, feeling, and desiring. Cf. Eph. iv. 18, the heathen are darkened in their mind, because they are alienated from the life of God. Cf. also Rom. viii. 7, "the mind of the flesh is enmity against God."

22. In the body of His flesh: our Lord's body signifies His true and complete humanity; His flesh signifies His capacity for suffering and the suffering itself (Bengel). **present you holy**; here it is God who will present you holy and without blemish, and irreprovable before Him. In ‖ Eph. it is Christ who will present the church to Himself, that it should be holy and without blemish. **holy**, see note on ver. 2. **without blemish,** as a victim without spot; thus this adj. is applied to the sinless life of Christ—1 Pet. i. 19; Heb. ix. 14. **without cause for censure**; that cannot be called to account, unreprovable: cf. Rom. viii. 33, "Who *shall-lay-anything-to-the-charge-of* God's elect?"

23. If ye continue in your faith: cf. Heb. iii. 14, "We are made partakers of Christ if we keep the beginning of our confidence firm unto the end." **built upon Him as the foundation**; cf. ‖ Eph. and ch. ii. 7, and Matt. vii. 24, and 1 Cor. iii. throughout, and specially ver. 11, "Other foundation can no man lay than that which is laid, which is Jesus Christ." **not moved away**; cf. 1 Cor. xv. 58, "be ye *steadfast, unmovable.*" **The hope of the gospel**: cf. ‖ Eph., and ver. 27, "Christ in you the *hope* of glory." The hope of the gospel is more than present deliverance from sin: it is the sum of all that Christ has promised

in the gospel, and which for this reason believers are waiting for: it is not in this life only that we have hope in Christ: 1 Cor. xv. 19. **Which has been proclaimed**. The word signifies to act as a herald. A herald was an officer who conveyed the message of a prince or magistrate or military commander, and who gave a public call or summons. So the gospel is not an esoteric or secret teaching for the initiated only, but is a message proclaimed with Divine authority. **In all creation**: "The motive of the apostle here is at once to emphasise the universality of the genuine gospel, which has been offered without reserve to all alike, and to appeal to its publicity as the credential and guarantee of its truth" (Lightfoot). **a minister**; to impress on the Colossians the fact that the gospel which they had heard and from which they were in danger of being moved away, was the very gospel which he proclaimed, no longer lifted up in pride against it, but a humble servant in its cause.

24. Now, as Lightfoot, "when I see all the glory of bearing a part in this magnificent work, my sorrow is turned to joy." **the things that are lacking**; note the plural, the items of suffering which are lacking. Christ's sufferings, both in body and in soul for the salvation of the world, were lacking in no particular; in regard to

this He said on the cross, "It is finished." But His sufferings are still required for the spread of His kingdom, and each member of His body is privileged to share in this work. "The afflictions of Christ" are those which Christ Himself had to undergo, and from which, therefore, His followers must not shrink. St. Paul by his labours and sufferings was filling up what was still lacking in those sufferings. That which is lacking in those sufferings of Christ will never be filled up until the Christian warfare against evil, and the suffering thereby involved to the Christian soldier, is finally brought to a close. Christ the head and Christian believers His members are one body: His body still suffers: hence the certainty of His sympathy and help. **in behalf of His body, which is the church**. In Eph. iii. 1 the apostle is in bonds in behalf of the Gentile Christians, because of his labours and sufferings in giving the gospel to the heathen. His sufferings, as these were for the good of the Gentiles, so also did they bring blessing to the whole body of believers, the Christian church.

25. Of which; here, he is a minister of the church. In ver. 23 and in ‖ Eph. he is a minister of the gospel; in 2 Cor. xi. 23, a minister of Christ; in 2 Cor. vi. 4, a minister of God. **dispensation**, lit. the management of a house-

hold: here, the duty entrusted to him by God of proclaiming to men the blessings of the gospel. In ‖ Eph. it is amplified, "the dispensation of the grace of God." The special commission of St. Paul was to make known the mystery (see next verse) of the call of the Gentiles (see Eph. iii. 6) and of Christ dwelling in the believer. **to fully proclaim** the word of God, to make known the perfect revelation. Cf. Rom. xv. 9, "to fully proclaim the gospel of Christ."

26–27. mystery, The heathen mysteries were religious secrets confided only to the initiated, and which they were forbidden to communicate to others. The N.T. meaning of the word, which St. Paul uses no less than twenty-one times, is a secret long hidden, but now revealed. In Eph. its special significance is God's purpose of providing salvation through Christ, embracing both Jew and Gentile. In Col. it denotes the wonderful privilege of that salvation, viz. the presence of Christ in individual believers with its present power and comfort and peace, and all its future results; the mystery now revealed is Christ in you the hope of glory. **Ages, æons**, of the history of this world or of other worlds; generations, the whole multitude of men living at the same time. **to make known**; the mystery is made known that believers may know the riches

of the glory of Christ dwelling in them: in Eph. the mystery is revealed in order that there may be made known to the principalities in heaven, through the church, the manifold wisdom of God.

28. every man: this expression occurs three times in this verse; it refers to the all-embracing nature and thoroughness of the proclamation of the gospel, which is by implication contrasted with the heathen mysteries which were in no sense intended for "every man." **teaching** is a work demanding much time, longer than that implied in "admonishing": both must be "in all wisdom," and both have the same end in view, to present, κ.τ.λ. **Perfect,** fully developed in Christ, apart from whom there is neither spiritual life nor growth.

29. I labour: the word indicates the doing of work which involves effort and fatigue: the work of promoting the kingdom of God with the toil and wearing-out involved to the worker. **Striving, wrestling, taking part in the contest.** The agōn was the place of assembly where the Greeks met to celebrate their national games; then it meant the contest of athletes, runners, charioteers. Paul enters into the contest, wrestles with the dangers, difficulties, obstacles, involved in making known the gospel. But as he does this the working of Christ's power gives him strength.

Chapter II

1. conflict; see note on ch. i. 29. The reason for his conflict and his anxiety is the presence among them of the incipient Gnosticism of which he goes on to speak. **Laodicea**, see p. 42. **my face in the flesh**. The Colossians had not seen the apostle: see p. 3.

2. He prays for those surrounded by the sophistries of the false teaching, that they may be *comforted*, that they may be united in love, that they may come to the wealth of conviction, the full knowledge of all that Christ is to them. Then in the fulness of this "comfort" their faith will be in no danger of being overthrown. From the same root we have the name of the Holy Spirit, the *Comforter*, the *Paraclete*, John xvi. 7. **full assurance** of faith, Heb. x. 22; of hope, Heb. vi. 11; here, full assurance of understanding. St. Paul bids them to seek the fulness of intelligence not through deceitful and rash speculation, but through the insight which love alone can give. The thought is the same as in Phil. i. 9, "I pray that your love may abound yet more and more, in knowledge and in all discernment." **Full knowledge,** true and perfect; see note on ch. i. 6.

3. are; this word is emphatic, and is not merely expletive of "hidden." The treasures of wisdom and knowledge are in Christ and nowhere else, and in Him they are hidden for us. Wisdom and knowledge therefore are not to be had in speculative systems which are anti-Christian. Such is the Apostle's meaning, and here he approaches the polemical part of the epistle. **wisdom**: see note on ch. i. 9. **knowledge**, understanding, intelligence. This word, gnosis, was the term which afterwards, and specially in the second century, became the watchword of Gnosticism, a supposed higher knowledge of the Christian revelation and of Divine things generally, the system of religious and metaphysical speculation which both began and was developed on anti-Christian lines. Wisdom is a higher gift than knowledge, signifying, as in the "Sapiential" parts of the O.T., a knowledge of the true end and purpose of life, the fear of the Lord and the departing from evil: whereas knowledge may belong to a man who has little wisdom: knowledge is perception of facts: it is therefore the more restricted and limited term. In Eph. i. 8 the apostle says that God's grace, which primarily brings salvation, also overflows to us in all wisdom and prudence. Wisdom is conjoined with prudence, Eph. i. 8; with spiritual intelli-

gence, Col. i. 9; with knowledge, Col. ii. 3; with revelation, Eph. i. 17. In 1 Cor. i. 30, Christ Himself is called the wisdom of God. **hidden, stored up**. Cf. Matt. xiii. 44, "the kingdom of heaven is like *treasure hidden* in a field." Faith and love make use of all these treasures of wisdom and knowledge.

4. Delude you. To miscount, to cheat by false reckoning, to deceive by false reasoning. Used here only, and Jas. i. 22, in N.T. **speech adapted to persuade**, discourse in which probable arguments are used, specious arguments leading into error. Here only found in N.T. He warns them lest any one reason them into error by employing specious arguments rather than truth. Gnosticism, which was incipient during St. Paul's lifetime, proceeded in this method; it was a system of speculation built on supposed probabilities and proprieties. Its persuasive speech deceived men. In ‖ Eph. the apostle still further describes the methods of the false teachers—the sleight of men and the craftiness which worked in accordance with the cunning art of error.

5. Order, orderly array, orderly condition, perhaps in a military sense, as of soldiers on march or drawn up for battle. **firmness, steadfastness**, solidity. Lightfoot understands it, as well as τάξιν, in a military sense—"the solid phalanx

which your faith towards Christ presents against the assaults of the foe." Lukyn Williams, though favouring the military metaphor, regards "close phalanx" as being very imperfect.

6. you received; the Christian receives not merely Christian doctrine or teaching, he receives Christ Himself: cf. John i. 12, "as many as received Him, to them gave He power to become children of God." This the Colossians had done. **walk ye in Him**: they must put the truth into life; live out the Christian truth they know. "In Him," repeated ver. 7. Christ is the element, the atmosphere, in which the Christian lives and acts.

7. Rooted in Christ, as a plant in the ground. This is done once for all; the tense is perfect pass., "having been rooted" and remaining so. **and being built up**; the tense is present. Rooted once for all, but being daily "edified," built up. He had already, ch. i. 23, spoken of the foundation, as he does also in 1 Cor. iii. 11. Christians are being built up "an habitation of God in the Spirit," Eph. ii. 22, "a holy temple in the Lord," Eph. ii. 21. The being rooted and the being built up, both are "in Him." **Being made steadfast.** This thought is parallel to that in ch. i. 23, "if ye continue in the faith, grounded and steadfast and not moved away from the hope

of the gospel which ye heard"; "being made steadfast in the faith"; "the faith," that is, their faith in Christ. **even as ye were taught** by Epaphras and the other ministers at Colossæ. **giving of thanks** for God's blessings; found also ch. iv. 2. Be ye thankful, ch. iii. 15. The verbal form occurs three times in the epistle, viz., ch. i. 3, *we give thanks* to God; i. 12, *giving thanks* unto the Father; iii. 17, *giving thanks* unto God the Father. The word occurs therefore six times in Col.; see also Eph. i. 16, v. 20, and v. 4; also Philem. 4, "Thanksgiving makes lawful, and makes glad, and shows the use of things, which others load with prohibitions," Bengel.

8. lest there is any one; the indicative and not subjunctive is used, to show that it is not a mere possibility that they are warned against. **That maketh a spoil of**, by leading away from the truth and subjecting to falsehood. **Philosophy**: found here only in N.T., but "philosopher" occurs in Acts xvii. 18. The philosophy was the theological and ethical system of the false teachers. The Colossians are warned against a philosophy of vain deceit, for it sought to make a prey of them by the error of regarding Christianity as a speculative system. The great subjects of true philosophy are also involved in

Christianity, which, however, is primarily a life, a personal relation to God in Christ through faith and love. Only thus does Christianity solve for us the great problems of Being, Nature, Man, God. The deceit of the Colossian philosophy was that it contradicted (1) the full indwelling Godhead of Christ and His headship over all things; (2) our circumcision in Him, *i.e.* our death to sin and new life unto righteousness which are involved in our present union to Him who is the one atonement for sin and the one conqueror of all evil; and (3) that instead of Christ and our union to Him it substituted "rudiments of the world," *i.e.* a Jewish ceremonial and an Eastern theosophy and angel worship. **tradition**; the Colossian philosophy was not based on Divine revelation, but had its origin in human speculation, and was handed down by tradition. **Rudiments,** elements, letters of the alphabet, chemical elements, first principles; elementary teaching such as is given to children. This last is its meaning in Heb. v. 12, "ye have need that one teach you which are the first principles of the oracles of God. Here and in Gal. iv. 3 the meaning is that the systems both in Colossæ and in Galatia laid stress on Jewish ritual, ceremonial law, and ascetic observances—things of this world, belonging to the visible sphere, and elementary, intended, so far

as the Jewish law is concerned, simply as a preparation for the coming of Christ. Such were the rudiments of the world so far as their source was Jewish: on their heathen side they were still more decidedly anti-Christian. And both tendencies, Jewish and heathen, were "not according to Christ." For Christ Himself who atoned for sin, and who now lives and reigns, delivers us from all such methods as well as from the need of them.

9. Dwelleth, not descending on Him for a time only, but ever remaining. **all the fulness**: see ch. i. 19. **the Godhead**: the essential nature of God, that which makes God what He is, and without which He would not be God. Similar words, but not so far-reaching, are θειότης, Rom. i. 20, and τὸ θεῖον, Acts xvii. 29. Θειότης is "divinitas," but θεότης signifies "deitas." "In Christo habitat *cuncta plenitudo Deitatis*, Deitas plenissima; non modo divinæ virtutes sed ipsa *divina natura*, c. i. 19. Vocabulum abstractum significantissimum," Bengel. **Bodily**, the fulness of the Godhead is incarnate in the humanity of our Lord. The horror of all that was material as being the abode and even the cause of evil, led to the denial that Christ had a true human body, and to the assertion that His body was only an appearance,—Docetism. The principles of

the Colossian heresy developed into this denial. Hence the emphasis here, "bodily," and also in the gospel and epistles of John, *e.g.* John i. 14, "the Word was made flesh"; and 1 John iv. 3, "every spirit which confesseth not that Jesus Christ is come in the flesh . . . is the spirit of the anti-Christ."

10. ye are in Him, having been made full, or **ye have been made complete in Him**: both renderings are allowable. Ye are in Him; true life consists in union with Him, and not in our dependence on any created being, however exalted. And ye are complete in Him: cf. ‖ Eph., that ye may be filled, to the full capacity of your being, into all the fulness of God: cf. also John i. 16, "Out of His fulness have all we received." **The head** is the centre of life and force and of authority. Christ is head of all creatures whoever and whatever they are, head of the angels. To worship the angels is to give to them the allegiance due to Christ alone. The angels as well as all other creatures are dependent on Him for their being at the first, and for their continued existence.

11. you were circumcised. From the subject of angel worship, the apostle now turns to that of circumcision as inculcated by the false teachers. Outward circumcision is unnecessary, for Christians

have received the circumcision of the heart. This latter has these characteristics: (1) it is not made with hands, but is inward, spiritual; (2) it is not in regard to a portion only of the flesh, but it divests the believer of the whole body of the carnal affections; (3) it is not of any human authority, not even Moses, but is of Christ. Christians were thus circumcised in heart when they repented of sin and entered into living union with Christ by faith. Circumcision symbolised purity and consecration to God. The O.T. spoke of the circumcision of the ear (Jer. vi. 10), lips (Ex. vi. 12), and heart (Lev. xxvi. 41). Believers in Christ possess all that this symbol ever promised: in the circumcision of Christ, when they were united to Him by faith, and were baptized into His name, the whole body of the carnal nature was put off: cf. Rom. viii. 2, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." "The circumcision of Christ" is an unique phrase signifying death to sin and new life to righteousness, both of which are symbolised in baptism, and are secured to believers through union with Christ.

12. Having been buried; cf. Rom vi. 4, "We were buried with Him by baptism into His death: that like as Christ was raised from the dead by

the glory of the Father, even so we also should walk in newness of life." Baptism is "not only the occasion on which the turning point of a convert's faith is visibly displayed, but also the consummation of his decision to belong to Christ" (Lukyn Williams). **you were raised**; cf. ‖ Eph. ii. 6, "Ye were also raised with Him." Such are the results of our union with Christ. The Christian is one with Christ in His death; he is risen with Christ, he is seated with Christ in heavenly places (Eph. ii. 6). **through faith**; these blessings are made ours not by any mechanical or magical power in baptism, but by faith in God who raised Christ from the dead. Cf. Rom. x. 9, where the essentials are confession of Jesus as Lord, and belief in His resurrection: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved."

13. The uncircumcision is the alienation of the heart from God, the root from which there comes every transgression. **you did He quicken.** The subject is evidently God; cf. ‖ Eph.: "along with Him" seems also decisive that it is God who quickened us along with Christ. God gave and continues ever to impart this new life, not the energy of a moment, but life in and with Christ: it is the contrast to death in sin. **Having**

forgiven us: cf. Luke vii. 42, when the debtors had nothing to pay, the creditor forgave them both. The punctuation which would make verse 14 begin with χαρισάμενος seems very unnatural.

14. Having blotted out, cancelled: cf. Rev. iii. 5, "I will not blot out his name from the book of life." **The written bond**, the handwriting signed by us. This bond is defined in ‖ Eph. as "the law of the commandments," and both here and in Eph. it is still further defined as being "contained in ordinances." The ordinances are the ceremonial enactments. The law of God, both moral and ceremonial, is a bond, "Do this and thou shalt live." "The soul that sinneth it shall die." The conscience of man universally, both of Jew and Gentile, has signed the bond, *i.e.* acknowledges that the law is holy and just and good, and that we are "debtors" not only to do the things of the law, but also because of our sin in breaking it. This is the reason why the bond is against us. But Christ by obeying and fulfilling the law for us has cancelled it, taken it away, He has permanently removed it from the midst, *i.e.* from between man and God, and in triumph He has nailed it as a cancelled document to His cross. The bond, therefore, is viewed as not merely cancelled, but as absolutely destroyed in the death of Christ, who has exhausted the utmost

penalty of the law, which is now powerless against us.

15. Having stripped off; the meaning here is very difficult. The translation of the A.V., "having spoiled principalities and powers," though adopted by Abbott, seems to be wrong. In ver. 8 quite a different word has been used to mean "spoil"—"let no man make a spoil of you." Abbott writes that Christ spoiled "the angelic powers in so far as they represent the law and thereby have power over men and doubly over those who do not fulfil it, that is (since ideally the law was valid for all men), not Jews only, but Gentiles also . . , the angelic powers who represented those *δόγματα*, having in view the fact that the *δογματίζειν* taught in Colossæ, which the apostle is combating, was ultimately a worshipping of the angels (vers. 18, 23)."

Ἀπεκδυσάμενος means "having stripped or put off." It occurs ch. iii. 9, "having stripped off the old man with his deeds"; and in its form as a noun it is also found in ch. ii. 11, "in the putting off of the body of the flesh," that is, the whole body of the carnal affections has been "put off" in our union to Christ. These two passages, therefore, speak of Christian believers as having put off "the old man," "the body of the flesh." But in the verse before us it is Christ

Himself who "put off from Himself." What was it then that He "put off from Himself" upon the cross? Two answers are open to us. First, that He unclothed Himself of the flesh. This is Augustine's rendering: it is also that of the Syriac Peshitta, "and by putting off His body." In 2 Cor. v. 4 a cognate and analogous word is used in this sense, "not that we wish to be unclothed, but clothed upon." The meaning then would be that Christ stripped Himself of the body; bowed His head not only to the ordinary conditions of humanity, but became obedient unto death; divested Himself not merely of earthly glory when offered to Him, but stooped till He reached the utmost humiliation possible, death, and death because of the righteous verdict of the law against our sin; thus He stripped Himself of all, and expiring amid the shame of the cross, He triumphed over all that had wrought the ruin of man. Viewing ἀπεκδυσάμενος in this sense, the meaning would be, "divested of the flesh, He triumphed over the powers of evil." But it is somewhat venturesome to draw this meaning from a participle used absolutely and followed by no accusative. And if St. Paul meant this, that Christ put off "the body of His flesh," why, it may be asked, does he not use these words, for he has already employed them

ch. i. 22? This translation, however, gives a good meaning.

But the other possible answer is that Christ put off from Himself the principalities and powers. And the order of the words as the apostle wrote them seem to imply that this is what he meant. The question at once arises, *What* principalities and powers? If we reply that Christ put off from Himself heavenly principalities and powers, *i.e.* good angels, the meaning is unique. It is a truism that Christ's redeeming work was wrought by Himself alone without help from the angels. But would this be meant by so strong a word as "having put off from Himself"? Besides, the Colossian false teachers did not hold that the angels assisted Christ in His work upon the cross: their doctrine of angels was not developed on these lines, but was quite different —that the angels in themselves and in their own power were mediators to be worshipped, mediators between God and sinful man. Such worship of the angels made the cross of Christ superfluous. Lukyn Williams thinks "they represent the spiritual powers that attended on Christ to help Him, as in accordance with Jewish belief they helped all who tried to do right. The thought will then be that in the final scene He stripped Himself of these His usual attendants.

He thus showed up these powers to whom the Colossians were bid submit by the false teachers as wholly unnecessary and useless. Even on the cross Christ could do without them. So far from availing Himself of them, He drew them as He drew Christian men (2 Cor. ii. 14) even in His train." An explanation of this kind is certainly peculiar.

One other explanation is open to us, that the principalities and powers were evil beings. This is Lightfoot's explanation. His rendering is, "Taking upon Him our human nature, He stripped off and cast aside all the powers of evil which clung to it like a poisonous garment"; that is, Christ stripped off the conditions of earthly life which gave to evil spirits a grasp or an occasion against Him.

But did the powers of evil in any way surround Christ as a garment surrounds the body? The expression is very strange and unusual, but there are similar or parallel phrases, *e.g.* in the Messianic psalms. Thus Ps. xl. 12, "innumerable evils have compassed me about: mine iniquities have overtaken me, so that I am not able to look up." In some such way was Christ beset with the temptations of the devil. His very humanity was the occasion of His being attacked by the powers of evil. The forty days'

temptation was certainly not the only occasion when He was beset by these powers: we are expressly told so Luke iv. 13.

The meaning, therefore, would be that on the cross our Lord by submitting to death for the sin that we had done, stripped off from Himself the powers of evil, so that when His sufferings and His work of redemption were finished, those evil powers could neither tempt nor even approach Him again:—which we know is true. When Calvary was past there was no more suffering or temptation, for the sin of the world had been carried away. He stripped off from Himself the principalities and powers: He made a show of them openly, having triumphed over them on the cross. **Having celebrated a triumph over them.** The word occurs in 2 Cor. ii. 14, "thanks be unto God which always leadeth us in triumph in Christ." He passed in triumph to heaven, leading all the powers of evil as captives bound to His chariot wheels, and this before the eyes of the whole creation. Such was the glory of the Conqueror; Christ's victory over evil is complete.

16. Therefore, *i.e.* since Christ has cancelled the bond of the law and has taken it away for ever, and since He has also triumphed over evil and over all the principalities and powers of wickedness, beware of being again entangled in

those tyrannical legal observances: beware, too, of the worship of angelic mediators in every form. It is the same argument as in Gal. v, 1, because you are free, therefore do not again yield to that from which you have been delivered. The tendencies and observances against which the Colossians are warned are (1) those which were distinctly Jewish, pertaining to the law; (2) Oriental or philosophical, the interposition of angelic mediators. **in eating or in drinking**; cf. Rom. xiv. 17, "the kingdom of God is not *eating* and *drinking*, but is" **a feast**, *i.e.* the annual festivals, such as the Passover, Pentecost, etc. **a new moon**, *i.e.* the sacrifice at the beginning of every month, Num. xxviii. 11. **a sabbath day**; the apostle's teaching here is that the Jewish sabbath is one of the legal observances from which Christ has set us free. So far all is clear. But the Sabbath is something more and greater than a Jewish institution: it "was made for man," such are our Lord's words, and this dates not from the Mosaic law, but from the creation of man. The Lord's day, therefore, was observed by the apostles and by the Christian Church from the very first in memory of Christ's resurrection and of His victory over sin and death. Christ's "cancelling of the bond" sets aside the Jewish Sabbath: and it also gives us the Lord's day as

the Christian's priceless heritage. Christian men, perceiving their liberty, will scrupulously restrict it for the good of the weary multitudes for whom God "made the sabbath." "In these days of disregard of God's will generally, it is very hard to understand how a religious person can do anything to relax the religious observance of the Sunday" (Lukyn Williams). See separate note on "The Sabbath in the New Testament," p. 57.

17. a shadow; cf. Heb. x. 1, "the law having *a shadow* of the good things to come, not the very image of the things." **the body**; the reality typified in all these Jewish observances is found in each case in Christ: *e.g.* the Passover meant Christ sacrificed for us, 1 Cor. v. 7; the sabbath means the rest that remaineth for the people of God, Heb. iv. 9.

18. rob you of your prize. This word is an extremely rare one: it means to decide as an umpire against one, to declare a person unworthy of the prize. Lightfoot, who is followed by R.V., translates it, "rob you of the prize." He writes, "The false teachers at Colossæ are not regarded as umpires nor as successful rivals, but simply as persons frustrating those who otherwise would have won the prize." Abbott translates it, "decide or give judgment against," and adds, "this gives an excellent sense here." But is this

sense so excellent when only in ver. 16 we had almost the same thing, "let no man judge you"? The A.V. is, "Let no man beguile you of your reward," almost identical with R.V., "let no man rob you of your prize": let no man by his judgment in favour of Jewish or heathen religious observances cause you to submit to those things, for thus he would rob you of your reward. Christ has set you free, and He alone is Judge: look to Him and obey no other. **willing**, *i.e.* taking delight in humility; and a humility of this kind, which was self-conscious and led men to humble themselves in worshipping the angels as if God were too high and unapproachable except through the mediation of celestial beings, such humility is no adornment of character. **worship**; cf. Jas. i. 26, 27. **intruding into those things which he has seen**, exploring, going into subtle explanations regarding his visions. The thought is that the false teachers made pretensions to supernatural knowledge by means of visions, over which they continued to pore. This pretension to a knowledge of the secrets of the invisible world did not rest upon faith, but was the result of the visionary himself being vainly puffed up by the mind of the flesh. The various reading in this verse is remarkable, the Textus Receptus inserting the negative μὴ before ἑόρακεν.

The MSS. and versions are nearly equally divided, but the balance of authority seems in favour of its omission: the harder reading is the likelier to be the original. **the mind of the flesh**, the flesh, that is, "human nature as conditioned by the Fall," human nature in which the sinful principle predominates in the unregenerate state or still lingers, even in those who are regenerate, active but not now reigning. Cf. Rom. viii. 6, "to be carnally minded," the mind of the flesh, is death. "Flesh signifies the entire nature of man, sense and reason, without the Holy Spirit" (Melanchthon).

19. not holding the Head. This is the climax of the error of the false teachers; they were disloyal to Christ; they did not hold by Him as their head. All their teaching and philosophy, therefore, was "of the flesh," and in no sense derived from Him. **is supplied**; cf. Gal. iii. 5, "he therefore who *ministereth* to you the Spirit"; 2 Pet. i. 5, "*add, supply*, to your faith, courage"; ver. 11, "for so there shall be richly *ministered* to you the entrance into the eternal kingdom." The word means, to be a chorus leader, to furnish a chorus at one's own expense, to supply freely. Every joint and ligament freely contributes to the good of the whole body.

20. ye died. They had died with Christ symbolically in baptism, but in virtue of their union with Christ they were one with Him in His death, one with Him also in His resurrection. **the elements of the world**; see note on ver. 8. **why do ye submit to the yoke of ordinances?** Christ has set you free from these things: why can you possibly desire to be again in bondage?

21. These three prohibitions are some of the δόγματα inculcated at Colossæ. There were such enactments in the Mosaic Law; and we know that the Pharisees and the Essenes had re-enacted these levitical prohibitions with much greater rigour. The Essenes were the forerunners and prototypes of the Colossian false teachers, and they abstained from the use of oil and wine and flesh, besides shunning contact with strangers, etc. How far this system was developed at Colossæ we do not know. This verse, in which the apostle puts us on our guard against these prohibitions of the false teachers, was afterwards so utterly misunderstood that he was thought to be laying down the prohibitions, "Touch not," etc., as a rule of Christian life.

22. in the using up, in the natural processes of eating and drinking, all such things are decomposed, perish: hence their unimportance.

It is the same argument as that used by Christ against the Pharisees, "But rather give alms of such things as ye have; and behold all things are clean unto you" (Luke xi. 41). **the precepts and doctrines of men**,—a quotation from Isa. xxix. 13, which prophecy was also quoted by Christ, Matt. xv. 9, Mark vii. 7, "in vain do they worship Me, teaching as their doctrines the precepts of men." The point of the quotation is that while God was not obeyed, the teachings of men were followed even when in direct opposition to the Divine will. All the observances of the Colossians had no higher source than mere human invention. "Ye who are in union with Christ, how can ye receive mere human percepts which contradict His will?"

23. will worship. A religious service which is gratuitous, not asked for, not wished, not acceptable. The words "in will-worship and humility" are nearly a repetition of a phrase in ver. 18, "willingly in humility and worship." **unsparing severity to the body; indulgence of the flesh**; the ordinances of the Colossian teachers pretended to be the very essence of wisdom, yet they were of no value as a practical check upon the indulgence of the flesh, whether that indulgence were of "the mind of the flesh," pride, self-sufficiency, hatred, or of the grosser sensual

variety. Neither variety of the indulgence of the flesh could be overcome by the precepts and ordinances of the false teachers. Indulgence of the flesh is the great evil to be overcome: asceticism tries to check such indulgence, but fails: St. Paul invariably treats the body as the instrument of a righteous life, a member of Christ, the temple of the Holy Spirit. The Christian believer in union with Christ has, in virtue of that union, a present deliverance from sin: he is one with Christ, and therefore he has (ver. 11) put off the entire body of the carnal affections.

Chapter III

1. therefore, because ye were "raised with Him," ch. ii. 12; for this reason,—your union with the living Christ,—therefore, seek the things that are above.

2. let the tendency of your mind be towards; cf. Phil. iii. 19, "*whose minds are set upon* earthly things." Cf. also Phil. ii. 2, 5, "*let this mind be in you.*" The verbal coincidences, not to mention much deeper similarity, between "Philippians" and "Colossians" are very numerous. "Philippians" also was one of the epistles written during St. Paul's imprisonment at Rome.

The subject of the verbal coincidences and of the similarity of thought in the epistles of the captivity, *i.e.* "Philippians," "Ephesians," "Colossians," and "Philemon," has yet to be throughly investigated.

3. ye died, you are united to Christ now; you were also united to Him in His death. **hid . . . manifested**; cf. ch. i. 26, where the same verbs are employed: the mystery was hidden, but is now made manifest; the believer's life is now hidden, but one day Christ shall be made manifest, and then the Christian too shall be made manifest with Christ. The apostle here directs their thoughts to the living Christ, in union with whom they possess victory over the carnal affections, and thus have no need of precepts or ordinances which the mind of the flesh originates.

4. your life is here identified with Christ Himself: "he that hath the Son hath the life" (1 John v. 12). **with Him**. Note the emphatic position, "then ye also, along with Him." **ye shall be manifested**. "The veil which now shrouds your higher life from others, and even partly from yourselves, will then be withdrawn. The world, which persecutes, despises, ignores now, will then be blinded with the dazzling glory of the revelation" (Lightfoot). **in glory**;

Cf. ch. i. 27, "Christ in you, the hope of glory."

5. put to death. Note the force of the aorist, kill not by a process involving a length of time, but once for all. **Therefore**, *i.e.* because your life is hid with Christ, and because ye shall appear with Him in glory, therefore because of your union with Christ, you must put to death once for all every act and every desire which is not in harmony with His will. **fornication.** The first two sins here mentioned are immoral actions, the next two are immoral desires: all of them, whether of the flesh or of the mind, are "our members which are upon the earth"; cf. ‖ Eph.: cf. also for the general sense, Matt. v. 29–30. **covetousness.** A greedy desire to have more, avarice, covetousness. The context indicates that covetousness has two forms, one, that of avarice, the other of lust. Covetousness is idolatry, because it cannot exist except in the very act of dethroning God as the object of worship and love, and transferring that worship to a created being or to money. Lightfoot remarks, "impurity and covetousness may be said to divide between them nearly the whole domain of human selfishness and vice": he might well have added, hatred and pride.

6. cometh. This may refer to the present life

or to the future, or to both. **the wrath of God**. The Textus Receptus adds, "upon the sons of disobedience," as in ‖ Eph., from which the words have perhaps been taken. They are retained in R.V. The evidence in favour of their omission is not overwhelming: it is principally that of the Codex Vaticanus.

7. ye walked. The same word occurs ch. iv. 5, "walk ye in wisdom," the ordinary term for the conduct of life. It occurs also Eph. ii. 2, 10, iv. 17, v. 2; see note on ch. i. 10. **When ye lived in them**; "when ye lived in this atmosphere of sin, when ye had not yet died to the world" (Lightfoot).

8. Put ye away. As ye have already in virtue of your union with Christ put off the body of the flesh, ch. ii. 11. Everything that belongs to "the old man" is thus to be put away. **anger**; indignation which has risen and become more settled. **wrath**; anger boiling up suddenly and soon subsiding. **malice,** malignity. **slander**; not blasphemy against God, but false accusation; cf. 1 Tim. vi. 4. **abusive language**, which in Eastern lands, as well as elsewhere, tends to become obscene. On the whole list of sins, cf. the parallels in Eph.

9. Lie not, because ye have put off; the participle gives the reason for the command not

to lie: lying is a characteristic mark of "the old man." **ye have put off**; see ch. ii. 11, 15, and notes there. **the old man**; cf. Rom. vi. 6, "*our old man* was crucified with Christ, that the body of sin might be destroyed, that we should no longer be the slaves of sin": the self-life apart from the Holy Spirit, the unconverted state.

10. the new man. As the self-life, the unconverted state was described as "the old man," so the renewed life, the state of the Christian believer, is "the new man"; not a mere series of separate feelings and wishes and actions, but a living organism directed by a will, "the new man created according to God" || Eph. This new man they had "put on" when they were united to Christ in living faith, and every day the new man is being renewed, receiving new life and strength from above. **knowledge**; see ch. i. 6. **the image**; cf. Rom. viii. 29, "to be conformed *to the image* of His Son." The reference is to the creation of man, Gen. i. 26, 27, "And God said, Let us make man *in our image*. . . . And God created man *in His own image*." "The new man" is being renewed, maintained in vigour and growth, according to the image of God, *i.e.* in knowledge, righteousness, love and holiness; for this is the image of God. In Christ

these things were perfect: He is the image of God, 2 Cor. iv. 4.

11. Greek nor Jew. "The distinctions enumerated as abolished are first those of birth, involving national privileges; secondly, of legal or ceremonial standing; thirdly, those of culture; and, fourthly, of social caste" (Abbott). "Greek and Jew": in Rom. i. 16 it is "to the Jew and to the Greek"; here "Greek" is first, out of courtesy, perhaps, for the Colossians. A barbarian was one who did not speak Greek. All mankind outside of Greece were "barbarians." To the Jew the human race was divided into two classes only, Jews and Greeks, the latter being the unprivileged portions. The religiously privileged Jew scorned the Greek: the Greek scorned the uncultured barbarian. Both distinctions are done away in Christ. Max Müller, quoted by Lightfoot, writes, "Not till that word *barbarian* was struck out of the dictionary of mankind and replaced by *brother*, not till the right of all nations of the world to be classed as members of one genus or kind was recognised, can we look even for the first beginnings of our science [of language]. This change was effected by Christianity." The Scythians were regarded as one of the lowest types of barbarians. Cicero classes Scythians with Britons! Scythians were

regarded as being peculiarly ferocious. The last of the four classifications is that of bond and free. Slaves must have formed a majority probably of the Christian community in the days of St. Paul. The whole question of slavery was raised by the apostle by the fact that one of the two messengers who carried this epistle to Colossæ was the runaway slave Onesimus, whom St. Paul sent back to his master Philemon in Colossæ as the bearer also of the Epistle to Philemon. The distinction of bond and free is done away in Christ. Philemon was to receive back Onesimus no longer as a slave, but a brother beloved. "We point legitimately to the history of the triumph of the Church over the brutalities of the old Greek and Roman slavery, to the recognition of the slave as a man and a brother. The leaven worked slowly, but it has leavened the whole lump. The emancipation of slaves, the enfranchisement of serfs, the labours of Wilberforce and Clarkson in the abolition of the slave trade, the repudiation of slavery at the cost of twenty millions sterling by Great Britain, the war between the Northern and Southern States of America as the outcome of the long struggle between the abolitionists and the slave-holders,—all these have grown out of the teaching which has the Epistle to Philemon for its most perfect

embodiment. But is the lesson exhausted? Have we not substituted the distinctions of class, rank, culture, for the old division into slave and free, and made them as effective barriers against the full recognition of a spiritual brotherhood?" (Rev. E. H. Plumptre, D.D., in *The Monthly Interpreter*, Nov. 1884). **Christ is all and in all**: Christ is everything and in everything. Christ Himself fills the Christian heart and life so that all distinctions of race or religious prerogative or mental pre-eminence or social caste are dispossessed. The true "unity, equality, fraternity" is in Him alone. See also on ch. iii. 22 and iv. 1. And the Christian knows the true inwardness of the words "Christ is all," that He is "all our salvation and all our desire."

12. Put ye on; cf. Rom. xiii. 14, "*put ye on* the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof." **The elect of God**; cf. Rom. viii. 33, "*God's elect*"; cf. also ‖ Eph. "even as *He chose us* in Him before the foundation of the world." "God's choosing is not for the sake of His chosen alone; they are chosen because He has a special ministry for them to perform towards the surrounding multitude. . . . As is the election of ruler or priest within Israel for the sake of Israel, such is the election of Israel for the sake of the whole

human race. Such also, still more clearly and emphatically, is the election of the new Israel. Nor is the principle of less validity in respect of the individual members of the new chosen race. Each stone in the spiritual house of God has its own place to fill, and was chosen by God for that place. Each member of Christ's spiritual body has its own work to do, and was chosen by God for that work" (Hort, quoted by Lukyn Williams, p. 134). **a heart of compassion**; *σπλάγχνα* were the higher intestines, *i.e.* the heart, lungs, and liver, and were considered to be the seat of the tenderer affections, kindness, benevolence, just as we speak of "the heart." **kindliness**, the opposite of harshness, hardness, sharpness, bitterness. **humility**; see ch. ii. 18, 23. **Gentleness, mildness, meekness**; cf. Matt. v. 5. Its opposite is rudeness, overbearingness. **Humility, meekness**. "That this saying of Christ (Matt. xi. 28–30) was familiar to Paul is proved by the frequency with which he brings together two words which are specially characteristic of it. The words are 'meek' and 'lowly'; and they are brought together in Eph. iv. 1–2; Col. iii. 12; 2 Cor. x. 1: sometimes the adjectives, sometimes the nouns are used; for Paul does not quote the exact words, but the thought lies in his mind and moulds his ex-

pression. Take, for example, the last case, 'I entreat you by the meekness and gentleness of Christ, I who in your presence am lowly among you.' One cannot escape the inference that the force of this appeal depends on the readers' knowledge that meekness and lowliness were of the character of Christ, in other words, on their knowledge of the Saying. Paul had been blamed by them as poor spirited: he reminds them that as Christ was meek, so he himself is lowly. The passage is forcible only to those who knew that Christ had called Himself meek and lowly" (*The Cities of St. Paul*, by Sir W. M. Ramsay, p. 38). **Patience,** long-suffering, slowness in resentment: its opposite is revenge, wrath.

13. Bearing with one another. Cf. ‖ Eph., where it is added "in love." In Matt. xvii. 17, Christ says, "How long *shall I bear with* you?" **Forgiving.** The word means to do something pleasant or agreeable, to be kind, to grant forgiveness. Cf. Luke vii. 42, "when they had nothing to pay, he *frankly forgave* them both." This rendering of the A.V. exactly expresses the meaning. **matter of complaint, blame.** *Κύριος* is read by ABD*G vulg.; also by Lightfoot and Westcott and Hort as well as Abbott: *Χριστὸς* by Text. Rec. with ℵ[a]CD[b]KLP, etc., Syrr.

Egyptt. Chr. The evidence seems almost equally balanced.

14. Over all these. Put on, ver. 12 : the figure of clothing is still retained. **That which binds together**; cf. ch. ii. 19. Here it seems to refer to the girdle by which the garments were fastened together. The flowing robes of an Eastern prevented any rapid movement unless a girdle were used; cf. Eph. vi. 14, "having your loins girt with truth." Here love is that which binds together the Christian qualities and actions enumerated in vers. 12–13. Love makes those things perfect. Note how in Eph. iv. 3 the bond is peace. We have therefore both love and peace and truth in the idea of the girdle which binds together the disposition and actions of a Christian.

15. the peace of Christ. "Peace I leave with you, My peace give I unto you," John xiv. 27, the rest and peace in believing which the heart possesses in Christ's salvation; and also the peace which belongs to His kingdom, as the context shows. **let the peace of Christ be umpire, rule.** To be an umpire or arbiter of a contest, to decide, control, rule. Where there is a conflict of motives, the peace of Christ is to decide. On *καταβραβευέτω* see ch. ii. 18, "Let no false teacher rob you of your reward, but let

the peace of God rule in your heart." **in one body**. These are additional reasons why they must allow the peace of Christ to decide and to rule—viz. they were called by God to this very thing, *i.e.* to the enjoyment of Christ's peace: and also they were called not as units merely, but as members of one body, Christ's body the Church, and in it dispeace is out of place. You were called to inner peace and to peace with one another. See the parallels in Eph., "that Christ should dwell in your hearts," "in one body," "one body and one Spirit, even as ye were called." **Be ye thankful**. "And to crown all, forget yourselves in thanksgiving towards God" (Lightfoot); "Thankfulness for this calling is the strongest motive for the preservation of the peace to which they were called" (Abbott).

16. The word of Christ. An unique phrase, but the MS. authorities fully support it. Cf. last verse, "the *peace* of Christ"; cf. also ch. i. 25, "the word of God." **Dwell in you**. The meaning is that of Ps. cxix. 11, "Thy word have I hid in my heart that I might not sin against Thee." **Teaching**; cf. ch. i. 28, "warning every man and teaching every man in all wisdom." The close conformity between these words and the verse now under consideration, "teaching and warning one another,"

seems to show that the natural connection of the words "in all wisdom" is with the teaching and warning, and not with the preceding clause, "let the word of Christ dwell in you richly." Lightfoot punctuates with a full stop after "in all wisdom"; the other punctuation, a comma after "richly," joining "in all wisdom" to "teaching and warning," is that of Tischendorf and Abbott. **Psalms and hymns and spiritual songs.** "Psalm" meant the striking of the chords of a musical instrument, the sound of the harp, hence any strain of music, a psalm; "the Book of Psalms," one of the O.T. canonical books. "Hymn" was a song in praise of the Greek gods, heroes or conquerors: in N.T. a sacred song, a hymn. Josephus uses it of the Psalms of David. The "ode" was any kind of song or lay; it was specially used of lyric poetry. Cf. Rev. xv. 3, "the *song* of Moses and the *song* of the Lamb," *i.e.* the song which Moses and the Lamb taught them to sing. Lightfoot says, "In the text the reference in 'psalms' we may suppose is specially though not exclusively to the Psalms of David, which would early form part of the religious worship of the Christian brotherhood. On the other hand, 'hymns' would more properly designate those hymns of praise which were composed by the Christians

themselves on distinctly Christian themes, being either set forms of words or spontaneous effusions of the moment. The third word 'odes' gathers up the other two, and extends the precepts to all forms of song, with the limitation, however, that they must be 'spiritual.'"

17. And everything that ye do. "As he thinks of the song going up in the heart to God, he passes on to the spirit that should animate the whole life. No detail is to be excluded as common, but each and all to be done in the name of the Lord Jesus" (Lukyn Williams). **ye do**; cf. ver. 23. **in the name of the Lord Jesus**, *i.e.* acting for Him and promoting His cause. **to God the Father.** This, the use of "Father" not preceded by "the," is very unusual; cf. ch. i. 3.

18. The apostle now applies to everyday conduct the great facts and principles enunciated in the former part of the epistle, the motive in each case being that all the actions of a Christian are to be undertaken and carried out "in the Lord." **As is fitting.** Let the ideal be before you, and ever endeavour to attain to it. **in the Lord**; cf. ver. 20.

19. Husbands. Cf. the parallel passages in Eph. v., where there is given the great underlying and enabling reason of the mutual love of

husband and wife, viz. the mystery of the love of Christ to the Church.

20. Children; cf. parallel in Eph. **well-pleasing**; the obedience of children in a Christian home is well-pleasing, gives pleasure, to the Lord: in parallel Eph. it is said to be a thing right in itself.

21. provoke not: the word means to excite, provoke, irritate. In 2 Cor. ix. 2 it is used in a good sense, "your zeal *hath provoked*, stimulated, very many." The apostle warns us that the irritation which a child experiences through injustice and over severity causes him to lose heart.

22. Twice as much space is here given to the enforcement of the duties of slaves and their masters as has been given to the relationship and duties of wives and husbands, of parents and children. This is probably to be accounted for by the fact that Onesimus was now returning to Colossæ to his master there. The apostle bids slaves obey their masters, doing service willingly and as unto the Lord, from whom the reward will surely come. **As menpleasers**, *i.e.* with such complaisance and obsequiousness as turn to present advantage. The very opposite of this is in ch. i. 10, "to walk worthily of the Lord so as to please Him in all things." **Singleness**, the

condition in which there are no foldings, mental honesty, sincerity, freedom from pretence and dissimulation; cf. Matt. vi. 22, "if thine eye be *single*." **Fearing the one Lord and Master**, Christ, who is contrasted with the many "masters according to the flesh." Cf. 2 Cor. v. 11, "knowing, therefore, *the fear of the Lord*."

23. heartily; cf. ‖ Eph., where "from the heart" is further explained as being "with good-will." It is the readiness to help and to serve that the apostle here speaks of, in contrast to forced work. **As to the Lord and not unto men**; this is the very opposite of eye-service, and is a further explanation of ver. 22, "fearing the Lord."

24. This verse gives an additional reason why their work should be "from the heart"; cf. the still fuller explanation in ‖ Eph. **Recompense, reward**; Christ gives to the slave treatment the opposite of that which he receives from an earthly master; for a slave received no wages and could have no inheritance. **serve**; this may be either indicative, "ye serve the Lord Christ," or imperative, "serve ye the Lord Christ." The latter seems to be the meaning intended, as is shown by the words immediately following, "for he that," etc.

25. He that doeth wrong. Note how strong this word is—repeated as it is—to express an

injury done by a slave to his master: it is the same word as is used in regard to Onesimus in Philem. 18. **respect of persons**; it is the slave who is to remember that in God's dealing with him for all the wrongs he may have done, there is no respect of persons. In ‖ Eph. the very same fact that there is no respect of persons with Christ is used in regard to masters and their treatment of and duties to slaves. The word means the preference shown for one who is rich or powerful in preference to another who is destitute of such advantages.

Chapter IV

1. just and equal; justice and equity, along with the spirit of Christian brotherhood, in the treatment of slaves, who up to this time had been mere goods and chattels, could only have one result—emancipation: and this was effected silently but surely, and with no political revolution. Brotherhood in Christ, justice and equity freed the slave. **Equity**, fairness, more than can be demanded by strict justice: "what cannot be brought under positive rules, but is in accordance with the judgment of a fair mind" (Abbott); "that 'equity' which is essential to a thoroughly

happy and Christian relation between employers and employed" (Lukyn Williams).

2. continue steadfast, persevere: "perseverance" is found in ‖ Eph. **Watching**, keeping alert, avoiding all drowsiness or sleep. It is the word used by Christ to the three disciples, Peter, James, and John, in Gethsemane, "*Watch ye* with Me," Matt. xxvi. 38, 40. **thanksgiving**; "ceaseless prayer combined with ceaseless praise was the atmosphere of St. Paul's spiritual life" (Beet in Lukyn Williams).

3. a door of utterance, an opportunity, the removal of any hindrance in the way of the proclamation of the gospel. The ‖ Eph. refers rather to the means by which the gospel is to be proclaimed—"the opening of my mouth." **The mystery**, God's grace not for the Jews only, but for the world. See ch. i. 26 and note there.

4. that I may make it known, referring to the mystery, once hidden; the world's lamentable ignorance of the gospel of God's grace,—a thousand millions still unevangelised—still demands that it be made known as lovingly and as grandly and as widely as Paul proclaimed it. **I am bound, I ought**; cf. 1 Cor. ix. 16, "Necessity is laid upon me; for woe is unto me, if I preach not the gospel."

5. Those without; cf. 1 Cor. v. 12, those who

are not yet believers in Christ, and who are still outside the Church: in contrast to "those within" the Church, believing Christian men. **Buying up the opportunity**, letting no opportunity be lost. Cf. ‖ Eph., where the reason is given, because the days are evil. "The prevailing evil of the times makes the opportunities for good more precious" (Lightfoot).

6. Not "pleasingness," but **grace**; let your speech be pervaded with this Divine power. **Salt**, not "witticism"; but let your speech have a flavour that is agreeable to the hearers, not flat or insipid, but pungent; and let it also be wholesome, useful, free from the taint of corruption, and imparting wholesomeness and health. Cf. 1 Pet. iii. 15. Cf. also ‖ Eph.

7. For the whole verse, cf. ‖ Eph. **Tychicus** is mentioned five times in the N.T. We first hear of him in Acts xx. 4–5, where we learn that he accompanied St. Paul on his way to Jerusalem at the close of his third missionary journey. Next in the passage before us. The third notice of him is in ‖ Eph. From these two passages we learn that he was with the apostle in Rome during the first Roman imprisonment, and was entrusted by him with a very important mission. He was to deliver "the circular letter" to the principal Churches of proconsular Asia, giving a

copy of it to the Church in Laodicea. And he was then to proceed to Colossæ with the epistle to the Church there. "The presence of an authorised delegate of St. Paul, as Tychicus was known to be, would serve to recommend Onesimus, who, owing to his former conduct, stood in every need of such a recommendation" (Lightfoot). The fourth and fifth notices of him are in Tit. iii. 12 and 2 Tim. iv. 12, from the former of which we learn that Tychicus was once more with St. Paul, who spoke of perhaps sending him on a mission to Crete; and the latter passage tells us that the apostle had sent Tychicus once again to Ephesus. Thus he was with St. Paul almost to the end, *i.e.* to the very last occasion when we have definite information about him, when "he was now ready to be offered, and the time of his departure was at hand," 2 Tim. iv. 6; and he only left the apostle then, in order to be sent as his delegate to Ephesus in the work of the gospel. Thus all that we know of Tychicus fully bears out the description of his character given by the apostle himself, that he was "a beloved brother, a faithful minister and fellow-servant in the Lord."

8. This verse is identical in ‖ Eph. **comfort**; cf. ch. ii. 2, "that their hearts may be comforted."

9. Onesimus. See Introd. p. 9. Onesimus

is here commended to the Church in Colossæ. Previous to his flight from that city he had not been either a Christian or an honest man: it was after going to Rome that he had been converted. So, returning as he was to the scene of his former life, he needed some one to vouch for the change which had taken place in his life. And St. Paul himself does this for him, both in this epistle and in that to Philemon. How exquisite is the delicacy with which Onesimus is introduced! "The man whom the Colossians had only known hitherto, if they knew him at all, as a worthless runaway slave, is thus commended to them as no more a slave, but a brother; no more dishonest and faithless, but trustworthy; no more an object of contempt, but of love" (Lightfoot). The words which are used to describe and to commend Onesimus, "the faithful and beloved brother," resemble as far as possible the eulogistic epithets applied to Tychicus and Epaphras. Tychicus (iv. 7) is "the beloved brother, and faithful minister and fellow-servant in the Lord": Epaphras (i. 7) "our beloved fellow-servant, who is for you a faithful minister of Christ."

10. Aristarchus was a Hebrew Christian (ver. 11), a Macedonian (Acts xix. 29), a Thessalonian (Acts xx. 4): he was one of "Paul's companions in travel" (Acts xix. 29), and on the

occasion of the riot in Ephesus was seized by the mob and carried into the theatre. Afterwards he accompanied the apostle from Greece on his last journey to Jerusalem (Acts xx. 4). Two years later we find him accompanying St. Paul in his voyage as a prisoner from Cæsarea towards Rome (Acts xxvii. 2). Now we find him at Rome in the apostle's company again, his "fellow-prisoner." In Philem. 23, Epaphras also is Paul's "fellow-prisoner." Aristarchus and Epaphras either voluntarily shared the apostle's captivity, or had been apprehended and imprisoned in Rome because they were Christians, on some occasion unknown to us. In Rom. xvi. 7, Andronicus and Junias are also called by this term —his fellow-prisoners. **Mark**, cousin of Barnabas. This relationship so far explains the partiality shown by Barnabas for Mark in opposition to the wishes of St. Paul; see Acts xv. 37–39. It is also very interesting to see that the estrangement between Paul and Mark was only temporary, and that the apostle entertained such eminent goodwill and affection for him: this is again brought to view in 2 Tim. iv. 11, "Take Mark and bring him with thee: for he is useful to me for ministering." Mark is spoken of again by St. Peter (1 Pet. v. 13): he is the author of the second gospel. **Barnabas**; the tone of St.

Paul's references to Barnabas after their separation at Antioch is remarkable for affection. See 1 Cor. ix. 6, "Or I only *and Barnabas*, have we not a right to forbear working?" Gal. ii. 1, 9, "I went up to Jerusalem *with Barnabas*"; "They gave to me *and Barnabas* the right hands of fellowship; that we should go unto the Gentiles."

11. Jesus Justus; nothing more is known of Jesus Justus than is told us in this verse. **these only**, viz. Aristarchus, Mark, and Jesus Justus: then all the other Jewish Christians in Rome were not working along with St. Paul, and were not a comfort to him. Cf. what is said on this subject in Phil. i. 15–17, "thinking to raise up affliction for me in my bonds." That this was the state of matters in Rome among Christians there during the apostle's imprisonment, intensifies the comfort which he received from the three brethren just named. **the kingdom of God**; see ch. i. 13. **a comfort**, alleviation, solace.

12. Epaphras. See Introduction, p. 3; and cf. ch. i. 7–8. **wrestling**; cf. ch. i. 29 and ii. 1. **Perfect**, in Christian growth; cf. Matt. v. 48. **Fully convinced** or **assured** in all the will of God, willing nothing but what God wills.

13. *πόνον*, **earnestness, zeal**; this word is found elsewhere in the N.T. in Rev. only, where it means pain. Here it signifies great trouble or

intense desire. **Laodicea** and **Hierapolis**. See Introduction, pp. 1–6.

14 Luke, the evangelist. He first appears in St. Paul's company at Troas—Acts xvi. 10, "straightway *we* sought to go forth into Macedonia, concluding that God had called *us*." He accompanied the apostle on his last journey to Jerusalem—Acts xx. 5–6, etc., xxi. 1, 17, and also on his voyage from Cæsarea to Rome, Acts xxvii. 1 : he was still with him when the epistles to Colossæ and to Philemon were written ; and when the apostle is nearing the end it is touching to read the words—2 Tim. iv. 11, "Only Luke is with me." Luke is here distinguished from "those who are of the circumcision," so that he was by birth a Gentile, the only one of the N.T. writers who was so. It is worthy of note that two of the four evangelists, Mark and Luke, are mentioned here as being with St. Paul, and as being in the inner circle of his friends. **Demas** : there is nothing said regarding Demas beyond the mention of his name. In Philem. 24 he is classed with Mark, Aristarchus, and Luke as one of St. Paul's "fellow-workers." But in 2 Tim. iv. 10 we have the closing notice of him, "Demas forsook me, having loved this present world."

15. Nympha, a Christian lady resident in

Laodicea, and who evidently owned the house. Another reading is Nymphas, a man's name. **the Church in her house**. If we read, **the Church in their house**, it will mean in the house of Nymphas and those other unnamed Christian brethren just referred to. A private dwelling-house was the ordinary place of assembly for the early Christians. The danger from persecution was too great to admit of their meeting elsewhere. In Colossæ the Church met in the house of Philemon. The Church in Ephesus met in the house of Aquila and Priscilla, 1 Cor. xvi. 19. And when Prisca and Aquila removed to Rome, they opened their house in Rome as they had previously done in Ephesus for the meetings of the Church, Rom. xvi. 5. Lightfoot observes that there is no clear example of a separate building set apart for Christian worship within the limits of the Roman empire before the third century, though apartments in private houses might be specially devoted to this purpose. "It seems pretty clear that St. Paul's language points to a practice by which wealthy or otherwise important persons who had become Christians, among their other services to their brother Christians, allowed the large hall or saloon often attached to or included in the larger sort of private houses, to be used as a place of meeting, whether for worship

or for other affairs of the community. Accordingly the Ecclesia in the house of this or that man would seem to mean that particular assemblage of Christians, out of the Christians of the whole city, which was accustomed to meet under his roof" (Hort, *The Christian Ecclesia*, quoted in Lukyn Williams). But in a town—not by any means a large one—like Colossæ, it is surely improbable that there were more Christian assemblies than one. The whole Church in Colossæ seems to have met in the house of Philemon. Neander (*Church History*, vol. i. p. 257) writes: "Such an anatomical theory (that in each city there were various Christian Ecclesiæ) corresponds certainly but very little with the essence of Christianity and of the Christian community of the Spirit which tended everywhere to fellowship and unity, and conveyed to all the conciousness of belonging together to one body. Throughout the epistles of the New Testament, Christians of the same city appear to be associated together and to form one ἐκκλησία. This unity is never represented to us as something which is yet to take place, but as the original form, having its ground in the very essence of the Christian consciousness. On the contrary, the party divisions which, as in the Corinthian Church, threatened to dissolve this unity, appear to be a morbid affection which had

subsequently crept in. And if portions of the Church sometimes formed separate assemblies in the houses of such individuals as possessed local conveniences for the purpose, or who by preaching the word were eminently qualified to edify those who assembled in their dwellings, yet it was at a later date that this first occurred, when the communities that were already organised became more numerous." The Church in Colossæ then was accustomed to meet in the house of Philemon, and the Church in Laodicea in that of Nympha.

16. has been read; cf. 1 Thess. v. 27, "I adjure you by the Lord that this epistle be read unto all the brethren." **the epistle from Laodicea**; see Introduction, p. 31. Every explanation is most improbable except that the epistle from Laodicea is St. Paul's epistle "to the Ephesians."

17. Archippus "was probably a son of Philemon" (Abbott); but there is no hint of this at all. Some commentators are of opinion that the admonition to Archippus shows the laxity with which he had been discharging his duties. "The admonition reminds us, indeed, of the admonitions to Timothy and Titus. If Archippus was a young man and recently appointed to his office, it would be a natural reminder of its great-

ness and its difficulty; and there is no need to suppose that a covert censure on his previous laxity is implied" (Abbott).

18. the salutation; it was St. Paul's custom to write the salutation "in every epistle" with his own hand. See 2 Thess. iii. 17. **my bonds**; Alford quoted by Abbott writes, "They were ever to keep before them the fact that one who so deeply cared for them and loved them, and to whom their perils of false doctrine occasioned such anxiety, was a prisoner in chains"; and he adds, "when we read of 'his chains' we should not forget that they moved over the paper as he wrote. His hand was chained to the soldier that kept him." **Grace be with you.** The article is emphatic, **the grace**, that is, "the grace of God that bringeth salvation" (Tit. ii. 11); "the grace of our Lord Jesus Christ, 2 Cor. viii. 8. Thus the word is definite, not merely as it is found in Rom. i. 7 and 1 Cor. i. 3, "grace unto you and peace," but the grace which you have experienced, the grace of Christ, or, as Lightfoot gives it, "God's grace be with you."

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